A DEFENCE OF SOME Important Doctrines OF THE GOSPEL, IN TWENTY-SIX SERMONS.


BRITISH MUSEUM

A

DEFENCE

OF SOME

Important Doctrines

OF THE

GOSPEL;

IN TWENTY-SIX

SERMONS.

Moſt of which were PREACHED at

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By ſeveral eminent MINISTERS.

IN TWO VOLUMES.

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THE DOCTRINE OF CHRIST's SUFFERINGS OPENED.

IN THREE

SERMONS.

By Mr. THOMAS BRADBURY.

Miniſter of the Goſpel.

BRITISH MUSEUM

SERMON I.

The DOCTRINE *of* CHRIST'S SUFFERINGS *opened.*

ROM. viii. 32.

He ſpared not his own Son, but delivered him him up for us all.

THESE words bear a full proportion to the deſign for which I have taken them; that is, they ſhew us the SUFFERINGS *of* CHRIST, in their *reality*, their *greatneſs*, and their *imputation*. That Meſſiah the Prince is come, that he was *cut off, but not for himſelf* a; that he ſuffered, *the juſt for the unjuſt*, to *bring us to God* b; he *finiſhed tranſgreſſion, made an end of ſin*; he *put it away*, by the *offering of himſelf*; he made *reconciliation for iniquity*, and *brought in an everlaſting righteouſneſs* c.

As the doctrine of the croſs is the glory of our religion, it is the foundation of all our hope: The apoſtle brings it in with a connexion; for, ſaith he in the former verſe, *If God be for us, who can be againſt us?* The conſequent is inſeparable, the argument invincible, and therefore his care is to let it be ſeen that the *antecedent* is true; to which purpoſe he offers the text in evidence: *He that ſpared not his*

a Dan ix. 26. b 1 Pet. iii. 18. c Dan. ix. 24.

own Son, but gave him up for us all; how ſhall he not with him freely give us all things?

He had before obſerved 'That all things ſhall 'work together for our good *d*;' and now that all things ſhall be *given in* as our property. According to what he ſays in another place, 'All things are 'yours; whether Paul or Apollos, or Cephas, life 'or death, things preſent, or things to come, all 'is yours *e*.' The promiſe takes a large compaſs; as to the matter of our enjoyment, it reaches to *all things*; as to the way of it, it is *given* freely; he does it *liberally, and upbraideth not* *f*: ſo that we are not ſtraitened in God, either as to the work of his hand, or the deſign of his heart. As he is a 'ſun 'and ſhield, as he gives grace and glory, ſo he with-'holds no good thing from thoſe that walk upright-'ly *g*.'

And we are aſſured of what he *will do*, by what he *has done*. If there is any thing that he would have grudged, or held back, it muſt have been the very mercy that he has beſtowed already: But it is doing as much as can be, to give us *his own Son*; and as it is impoſſible any future grant ſhould go higher, we may look upon what is paſt as a pledge of what is to come.

The doctrine of the text is, 'That God ſpared 'not his own Son, but gave him up for us all;' and the application we are allowed to make of it is as great and happy, as the truth itſelf; dear and certain that 'he will with him freely give us all things.'

It is the former of theſe that I would now conſider; and cannot think upon any better way of doing it for expedition and plainneſs, than by making the parts of the text to be the plan of the Sermon.

You find the apoſtle is ſpeaking of the moſt high God, that he is *for us*: As David ſays, 'The Lord

d Rom. viii. 28. *e* 1 Cor. iii. 22. *f* James i. 5.
g Pſal. lxxxiv. 11.

'is

'is on my ſide, I will not fear what man can do 'unto me *h*;' it is the argument that Chriſt himſelf has uſed, 'The Lord God will help me, therefore 'I ſhall not be confounded: he is near that juſtifies 'me; who is he that will condemn me *i*?' And thus the apoſtle concludes, that it ſignifies very little who is againſt us, ſeeing *God is for us*. Now, this he proves, from what he has done already.

1. He appointed *his own Son* to be the truſtee, the ſecurity, the price and aſſurance of our ſalvation.

2. This he did to that extremity, as *not to ſpare him* from any torments that human nature was able endure.

3. To all theſe ſufferings there was a divine order; he *delivered* him up.

4. This was *for us all*, in our room and ſtead; he was puniſhed, that we might have a way to eſcape; and therefore he might ſay to divine juſtice, as he did to thoſe that apprehended him, 'If ye ſeek me, let 'thoſe go their way *k*.'

Theſe are the plain and eaſy contents of the words, and they amount to this propoſition, that

"All the troubles that Chriſt endured were, by "a divine appointment, in the room of his people."

The blow which they deſerved fell upon him: It was thus ordained, it was thus received. 'He was 'wounded for our tranſgreſſions; he was bruiſed 'for our iniquities; the chaſtiſement of our peace 'was upon him, and by his ſtripes we are healed *l*. What manner of love is this; to give us *ſo great a Perſon*, as God's own Son? To do it in *ſo dear a way*, as not to ſpare him; and that with *ſo kind a view*, that it ſhould not only be *to* us, but *for* us: Theſe are things that deſerve to be taken apart.

h Pſal. cxviii. 6. *i* Iſai. l. 8, 9. *k* John xviii. 8.
l Iſa. liii. 5.

I. I begin with the *dignity of the gift*, the thing, the Perſon that God beſtowed, and that was *his own Son*. He is ſo called, 1. By way of diſtinction from others. 2. By way of eminence in himſelf.

1*ſt*, It is a *diſtinguiſhing* title; you will find the name ſcattered abroad, as the whole family, both in heaven and in earth, are called after him.

(1.) By *creation* we are all the children of God: 'He has made us, and not we ourſelves; we are 'the work of his hands, and the ſheep of his paſ-'ture *m*.' There is 'one God our Father, of 'whom are all things, and we of him *n*:' This is the doctrine of nature; the apoſtle ſpeake of it with an approbation at Athens, 'as one of your own 'poets have ſaid, we are his offſpring *o*.'

(2.) *Angels* poſſeſs the name with a dignity above us, as they had an exiſtence before us; for when he laid out the partition between the earth and water, when he ſet a compaſs upon the face of the deep, 'the morning ſtars ſang together, and all *the ſons of* 'God ſhouted for joy *p*.'

(3.) He has ſometimes dropt the name upon *magiſtrates*, principalities, and powers: 'I have ſaid 'ye are gods, and all of you children of the moſt 'high *q*;' but very often we find, among *the baſeſt of men* r, thoſe who he ſets over the kingdoms of the earth, where it cannot ſignify any thing that is either great or good.

(4.) He gave the title to the *Jews*, and did it by way of diſtinction: Thus he directs Moſes to tell Pharaoh; 'Iſrael is my ſon, and my firſt-born; let 'my ſon go that he may ſerve me:' Thus he upbraids them, when they proved a 'fooliſh people, 'and unwiſe, and very ill requited the Lord, who

m Pſal. c. 3. *n* 1 Cor. viii. 6. *o* Acts xvii. 28.
p Job xxxviii. 7. *q* Pſal. lxxxii. 6. *r* Dan. iv. 17.

'was

'was their Father that had bought them *f*;' that is, he had made and eſtabliſhed them. It is in theſe terms he proclaims their return; 'I am a Father to 'Iſrael, and Ephraim is my firſt born *s*:' Nor was this a new thing in the earth; for before the flood he was pleaſed, in that very way, to ſeparate one part of the world from the other: As we are told, *The ſons of God*, the race that called upon the name of the Lord, *ſaw the daughters of men*, by which they *defiled their ſeparation* t.

(5) He has children by *ſanctification*, 'to them 'he gives *power* or *authority* to become the ſons of 'God; being born not of blood, nor of the will of 'the fleſh, nor of the will of man, but of God *u*.' Theſe are renewed in *the image of him*, who created them: He is a witneſs to the work of which he is the author; that they are 'children and heirs of 'God *v*.' With this principle he tries them, and by that he owns them, ſaying, 'Touch no unclean 'thing, and I will be a father to you, and ye ſhall 'be my ſons and daughters, ſaith the Lord God Al-'mighty *x*.'

(6) He beſtows the title upon them by way of *adoption*. 'In the place where it was ſaid to them, 'ye are not my people, there they ſhall be called the 'children of the living God *y*.' 'We are predeſti-'nated to the adoption of ſons by Jeſus Chriſt; and 'the ſpirit of adoption in our hearts, is to make us 'cry, Abba, Father *z*.'

(7) With this name they are carried up to *heaven*: He brings 'many ſons to glory *a*.' Upon this head, 'Chriſt and the Father are one *b*;' they both ſpeak the ſame language. 'Tis proclaimed upon the ſaints arrival there, 'he that overcomes ſhall inherit all

f Deut. xxxii. 6. *s* Jer. xxxi. 9. *t* Gen. vi. 2.
u John i. 12, 13. *v* Rom. viii. 16. 17.
x 2 Cor. vi. 17, 18. *y* Hoſ. i. 10. Rom. ix. 25, 26.
z Eph. i. 5. Rom. viii. 15. *a* Heb. ii. 10.
b John x. 30.

things;

'things; and I will be a God to him, and he ſhall be 'my ſon *c*:' Thus he ſpeaks of the whole number; 'Behold, here am I, and the children whom God 'has given me *d*.'

With this variety is the name diffuſed and diſtributed quite through the bible: but there is never any danger of miſapplying it; for the term, *his own Son*, is plainly diſtinguiſhed from every one of them; that belongs to none but Chriſt: He has, indeed, a name *above every name*; and though the word may be given about at large, yet there is a ſenſe in it peculiar to him; he has it all to himſelf. 'Of his 'own will he begat us by the word of truth *e*;' and yet he is 'the only begotten of the Father *f*;' tho' he brings *many ſons* to glory, yet, as we are told in the parable, he has *only one Son*, and *his well beloved*.

2*dly*, When God calls him his *own Son*, it is by way of *eminence*. This was the Father's decree, this was our Lord's declaration, that he ſaid unto him, *Thou art my Son* g: And the apoſtle looks upon it as a title that reaches above every creature; for, 'to 'which of the angels ſaid he at any time, Thou art my 'Son; this day have I begotten thee *h*?' It ſignifies that in him, that it never did, and never can do, in any other; and you may take it to be comprehenſive of theſe four things. 1. Equality of nature. 2. Perpetuity of delight. 3. Unity of counſel. 4. Communion of glory.

1. The term, *his own Son*, can import no leſs than an *equality in nature*. It does ſo every where: 'All nations of men are of one blood *i*.' 'Adam be-'gat a ſon in his own image, and his own likeneſs *k*,' altogether ſuch a one as himſelf. Nature is the ſame in a child, as it is in the fulneſs of ſtature; the

c Rev. xxi. 7. *d* Heb. ii. 13. *e* James i. 18.
f John i. 18. *g* Pſal. ii. 7. *h* Heb. i. 5.
i Acts xvii. 26. *k* Gen. v. 3.

meaſure

meaſure of a perfect man in a beggar and a prince, in a fool and a philoſopher, in ſickneſs or in health. It is for this reaſon that Chriſt is ſo often called *the Son of man;* he ſeems to uſe it with pleaſure and frequency, that we may underſtand by it, that he was really, as we are, 'made of a woman *l*,' and in all things 'like unto his brethren: foraſmuch as 'the children are partakers of fleſh and blood, he 'himſelf likewiſe took part of the ſame *m*.'

And if being called *the Son of man*, does prove the *human* nature, the *Son of God* muſt of neceſſity ſignify in him the *divine*. The derivation of a ſon from a father, makes a precedence and dependance, according to the train that God has laid before us, but ſtill it leaves the *nature* the ſame in both: But as all derivation is to be thrown out when we ſpeak of God, ſo the title belongs to none but *him*, 'who 'is before all things, and by whom all things con-'ſiſt *n*:' Nor has Chriſt a claim to it, but upon the ſame perfections with the Father; that he is 'Al-'pha and Omega, the firſt and the laſt, the beginning 'and the end *o*;' and therefore though he is a Son, yet, the name whereby he ſhall be called, is 'the 'mighty God, the everlaſting Father *p*.' The words are uſed in promiſcuous language, as meaning the ſame thing: 'We know that the Son of God is come, 'and has given us an underſtanding that we may 'know him that is true, and are in him that is true, 'even in his Son Jeſus Chriſt; this is the true God, 'and eternal life *q*.'

The Jews would never have been offended, had he taken the title with thoſe limitations, that ſeveral in our day have put upon it: 'But they ſought to kill him, becauſe he ſaid that God was his Father, making himſelf equal with God *r*. Πατέρα ἴδιον ἔλεγε τὸν Θεὸν, he ſaid that *God was his own Fa-*

l Gal. iv. 4. *m* Heb. ii. 14, 17. *n* Col. i. 17.
o Rev. i. 8. *p* Iſai. ix. 6. *q* 1 John v. 20. *r* John v. 18.

ther;

ther; and he ſays not one word to ſhew them that they had miſtaken him: He leaves them poſſeſſed of their notion, as a very right one, that the *Son of God* was *equal with God:* They knew his words imported thus much, *I and my Father are one;* upon which they aver, 'For a good work we ſtone 'thee not, but for blaſphemy; becauſe that thou being 'a man, makeſt thyſelf God *s*,' though he never ſaid any more than that he was the *Son of God;* and, as a proof of that, he appeals to *the works of his Father.* They are ſo called, not merely becauſe the Father had given him them to do, but as they were works which none, beſide the Father could do, ſuch as required an almighty arm; 'the Father that is in me 'he does the works; and I do them, that ye may be-'lieve that I am the Father, and the Father in me.'

2. This title, *his own Son,* ſignifies a *perpetuity of love:* Thus he ſpeaks in the name of wiſdom, (as being the *wiſdom of God,* and *the power of God* t.) 'The Lord poſſeſſed me in the beginning of his way, 'before his works of old; I was ſet up from everlaſt-'ing, from the beginning, or ever the earth was; 'then was I by him, as one brought up with him, 'daily his delight, and rejoicing always before him *u*.' He ſpeaks very often concerning an unity of nature, and yet with a plain diſtinction of perſons.

He is called *the only begotten,* who lies *in the boſom of the Father* v. This was the witneſs given to him; he had it at his *baptiſm* in a voice from heaven; 'This is my beloved Son, in whom I am well 'pleaſed *x*:' It was repeated in 'the holy mount, 'when the voice came again from the excellent glo-'ry *y*;' as if when the Father bare witneſs of him, it would be in no other language than he had uſed

s John x. 30, 33, 37, 38. *t* 1 Cor. i. 24. *u* Prov. viii. 22, 23, 24, *&c.* *v* John i. 18. *x* Mat. iii. 17. *y* 2 Pet. i. 17, 18.

before,

before, 'This is my beloved Son, in whom I am 'pleaſed.'

This he knew quite through the courſe of life: 'He that ſent me is with me; the Father has not 'left me alone, becauſe I do always the things that 'pleaſe him z;' and therefore, though there are many thouſands *beloved* of God, 'his elect, in whom 'his ſoul delighteth *a*,' yet not as he is: So that when we are ſaid to be *accepted*, it is *in him*, as *the beloved* b: He alone is the *choſen of God, and precious* c; we are 'tranſlated into the kingdom of this dear 'Son *d*.'

Theſe characters are included in the title, and ought to be remembered. When we come to conſider that he *gave him up for us all;* not a ſervant, but *a Son;* not a rebel, a ſon that cauſeth ſhame, but one who was *daily his delight;* 'the brightneſs 'of his glory, the expreſs image of his own ſubſiſt-'ence *e*.'

3. It ſignifies an unity of *counſel*. Now, as none has underſtood *the mind of the Lord* f, there is *none with whom he took counſel* g; he 'put no truſt in his 'ſaints, and charged his angels with folly *h*;' ſo how great a name is that by which the *child born* to us is called, *Wonderful, Counſellor* i? He maintains it, and repeats it, even after the Jews had reſolved to batter him with ſtones, for making himſelf equal with God. He goes on to aſſert this equality, that the Son can 'do nothing of himſelf, but what he ſees 'the Father do *k*:' The words, *doing nothing of himſelf*, are not a diminution; the meaning is, that there is a perpetual and an equal concord between them: and it might have been ſaid as truly of the Father, that he can do nothing of himſelf; for,

z John viii. 29. *a* Mat. xii. 18. *b* Eph. i. 6.
c 1 Pet. ii. 4. *d* Col. i. 13. *e* Heb. i. 3.
f Rom. xi. 34. *g* Iſai. xl. 13. *h* Job xi. 18.
i Iſai. ix. 6. *k* John v. 19, 20.

whatever

whatever things the Father does, theſe does the Son likewiſe; for the Father loves the Son, and *ſhews him all things* that himſelf does; whereas, had there been an inequality, it might have been ſaid in that empire, that the heart of the king is unſearchable; but 'as the Spirit ſearcheth all things, yea, the 'deep things of God *l*,' ſo the Son *knows all* that is in the Deity. That muſt be an infinite mind that is equal to an infinite nature; 'No man knows who 'the Son is but the Father, and who the Father is 'but the Son *m*.'

And is it not a wonder, that he ſhould part with *him*, and give *him* up for us all, with whom he took counſel? It is plain, that the redemption that he came *for*, and the ſufferings that he came *to*, were agreed on in 'the counſel of peace between them 'both *n*.'

4. The title, *his own Son*, ſignifies a *communion of glory*. We may ſay to him, as we do to the Father, 'thine is the kingdom, and the power and the glo-'ry.' There is nothing like an excepting clauſe in all his commiſſion, ſuch an one as Pharaoh gave Joſeph; 'according to thy word, ſhall all my people 'be ruled, and be thou over the land of Egypt, only 'in the throne will I be greater than thee *o*;' Inſtead of that, he ſpeaks of 'a glory that he had with the 'Father before the world was.' This he promiſes, this he demands: It was *his will*, that 'they whom 'the Father had given him, ſhould be with him where 'he was, that they might behold the glory which the 'Father had given him; for, ſaith he, thou lovedſt 'me before the foundation of the world *p*.' Though the higheſt inſolence of Lucifer was, that he 'ſet 'his throne as the throne of God *q*,' yet, without any inequality, we read that 'the throne of God,

l 1 Cor. ii. 10. *m* Mat. xi. 27. *n* Zech. vi. 13.
o Gen. xii. 40. *p* John xvii. 24, 25. *q* Iſai. xiv. 12.

'and

'and of the Lamb, is in heaven, and his ſervants 'ſhall ſerve him *r*.' And as they upon mount Sion have their Father's name in their foreheads, there is as much ſaid of the Son that they ſhall ſee *his* face, and *his* name ſhall be in their foreheads.

This is he whom God has given for us, *the Lord of glory s*. It is brought in as a noble aggravation of what he endured, that then 'he was in the form 'of God, and thought it not robbery to be equal 'with God; he made himſelf of no reputation, and 'being found in faſhion as a man, took on him the 'form of a ſervant, and became obedient to death, 'even the death of the croſs *t*.'

Theſe are things that I believe to be included within the glorious title of *God's own Son*; and we ought to keep them in remembrance, on purpoſe to ſee the greatneſs of the love that gave him for us, and ſay with the apoſtle, 'Thanks be to God for his 'unſpeakable gift *u*.'

II. We read of this wonderful Perſon that God did *not ſpare him*; which ſignifies the greatneſs, the extremity of his troubles. The phraſe is full and ſtrong, and carries in it a vaſt meaning; he ſubmitted to the utmoſt anguiſh and bitterneſs. You will underſtand the word, as you do when it is uſed in a caſe that is oppoſite, 'I will ſpare them in the day 'that I make up my jewels, as a man ſpares his own 'ſon that ſerves him *v*.' God's ſparing his people then, when he is putting them among his jewels, when they are ſtrung together in the glories of a common ſalvation, means every thing that can enter into their happineſs. We may all know and feel the ſenſe of the compariſon, that though a father's love to a ſon that ſerves him, is called no more than *ſparing him*, yet who does not ſee what a length it reach-

r Rev. xxi. 1, 2, 3. *s* James ii. 1. *t* Phil. ii. 6.
u 2 Cor. ix. 15. *v* Mal. iii. 17.

es? That it comprehends a fulneſs of delight, a recompence of reward, a confidence, a ſatisfaction, an open heart and treaſure.

Well, in proportion to ſuch an affection as you believe to be contained in a man's ſparing his own ſon, and God's ſparing his people, when they go to heaven, are we to take theſe words in this other application, that he *ſpared not* his own Son, *i. e.* he neither hid him from the puniſhment, nor excuſed him any particular ſhare in it; he made not the leaſt abatement of what was owing to the guilt of thoſe that he ſuffered for; 'he trod the wine-preſs of the 'fierceneſs and wrath of almighty God *x*.' This you may apply to the ſix following particulars, *viz.*

1. His continual meanneſs. 2. His pains and bodily ſufferings. 3. The horror of darkneſs that came upon his ſoul. 4. The weight of the law that he was ſubject to. 5. The ſcandal of his death. 6. The particular energy that the Father himſelf gave to all theſe troubles. There was no abatement in any of them; he drank the laſt dregs of the cup; not a drop was left or ſpilt upon the ground.

(1.) You ſee that God did not ſpare him from the perpetual *meanneſs* of his life. As ſoon as he was 'made of a woman, he made himſelf of no reputa-'tion *y*;' he came *empty* into the world *z*, tho' in him dwelt all *the fulneſs of the Godhead bodily* *a*: He was to come of the race of their kings, and was 'raiſed up as an horn of ſalvation in the houſe of 'his ſervant David *b*;' but this muſt be at the time when 'the tabernacle of David was fallen *c*;' as if God had caſt off and abhored, and been *wroth with his anointed* *d*: He had made void the covenant of his ſervant, and *profaned his crown*; he had made his glory to ceaſe, and caſt his throne to the ground.

x Rev. xix. 15. *y* Gal. iv. 4. *z* Phil. ii. 7.
a Col. ii. 9. *b* Luke i. 69. *c* Acts xv. 16.
d Pſal. lxxxix. 38, 39, 40.

Bethlehem,

Bethlehem, the place of his birth was become 'little 'among the princes of Judah *e*;' and ſo crouded with the noble branches of the family, that when 'ſhe brought forth her firſt-born child, ſhe laid him 'in a manger, becauſe there was no room for him 'in the inn *f*.'

What a *glory* was it that opened the tidings to the ſhepherds *g*, when they themſelves were within a circle of light from heaven! Here is a wall of fire round about them; and no wonder when the great glory was come in the midſt of them? To hear the angels preaching the everlaſting goſpel, telling them 'tidings of great joy, that to them was born that 'day in the city of David a Saviour which is Chriſt 'the Lord.' Every word ſounded the magnificence of this *great thing* that came to paſs; and in the ſame breath to be told, that inſtead of 'ſeeing the 'Lord of glory, the Prince of the kings of the 'earth,' they ſhould ſee a *Child wrapt in ſwadling clothes, and lying in a manger;* this made the narration the moſt unequal and diſproportioned that ever was in the world.

In his youth, after he had aſtoniſhed the *doctors* of Jeruſalem, he goes down, and was *ſubject* to his *parents* at Nazareth; as if he was determined to quench the *light of Iſrael* h.

And as his *fame* increaſed, ſo did his *reproach;* as he complains in prophecy, 'reproach has broken 'my heart, I am full of heavineſs *i*;' upon which they 'hid their faces from him, they deſpiſed and 'eſteemed him not *k*.' Though he was 'the branch 'of the Lord, beautiful and glorious *l*,' yet he came as a 'root out of the dry ground:' All they who were looking for him 'ſaw no comelineſs in him;

e Micah v. 2. Mat. ii. 11. *f* Luke ii. 7.
g Luke ii. 9. *h* Luke ii. 47, 51. *i* Pſal. lxix. 20.
k Iſai. liii. 3. *l* Iſa. iv. 2.

'he was deſpiſed and rejected of men, a man of ſor-
'rows, and acquainted with grief *l*.'

He who was to have 'the government upon his 'ſhoulders *m*,' had not *where to lay his head* n; 'though he was rich, yet for our ſakes he became 'poor *o*:' He lived upon the voluntary contribution of his hearers; 'they miniſtred to him of thei ſub-'ſtance *p*.' Though the great men from the eaſt 'brought him preſents, gold, frankincenſe, and 'myrrh, as the firſt fruits of a glorious empire *q*,' yet the *King of kings* is *a ſervant of rulers* r; and the *deſire of all nations* is one whom his *own nation abhors* s: Though 'the kings of Sheba and Seba 'would offer gifts *t*;' yet he cannot pay his tribute-money till he ſends for it out of a fiſh's mouth *u*.

(2.) You may refer this to his *bodily pains* and ſufferings. He who was 'fairer than the ſons of men *v*,' has his 'viſage marred more than any man, and his 'form more than the ſons of men *x*:' 'He whoſe 'countenance is now as the ſun, when it ſhines in 'all its ſtrength *y*,' hid not 'his face from ſhame 'and ſpitting *z*;' and though the time will come that from 'his countenance the heaven and the 'earth ſhall flee away *a*,' yet they *covered his face* and *ſmote him* b.'

He knew the meaning of hunger and thirſt, of cruel mockings, yea, moreover, of bonds and impriſonments: He was ſcourged as a malefactor, had a crown of thorns platted upon his head: 'Greedy 'dogs came againſt him, they pierced his hands and 'his feet: His bones were all out of joint; his 'heart like wax melted in the midſt of his bowels: 'They gave him gall for his meat, and in his thirſt

l Iſai. liii. 4. *m* Iſai. vi. 7. *n* Luke ix. 5.
o 2 Cor. viii. 9. *p* Luke viii. 3. *q* Mat. ii. 11.
r Iſai. xlix. 7. *s* Hag. ii. 7. *t* Pſal. lxxii. 10.
u Mat. xvii. 27. *v* Pſal. xlv. 2. *x* Iſai. lii. 14.
y Rev. i. 16. *z* Iſai. l. 6. *a* Rev. xx. 11. *b* John iv. 6.

'they

'they gave him vinegar to drink *e*:' A *body* ſeems to be *prepared for him* d, that he might *bear our ſins in his body on the tree* e; ſo that we ſee him racked and tore; no 'ſoundneſs in his fleſh, becauſe of 'God's anger *f*.' This is he that 'came by water 'and blood *g*; for they 'pierced his ſide, and forth-'with there came out blood and water *h*.'

(3.) He had a horror of *great darkneſs* upon his *ſoul*; which ſhews it to be no ſupernatural ſpirit, but of the very ſame nature with ours, capable *of* grief, and appointed *to* it. This he deſires his diſciples to obſerve and attend; 'His ſoul was exceed-'ing ſorrowful, even unto death *i*,' and therefore he orders them to watch. Grief in them was able to cheat itſelf, it ſunk them to *ſleep*; but it kept him awake, and 'his ſweat was like great drops of 'blood falling to the earth *k*.'

(4.) That which preſſed him ſo much was the *weight* of the *law*. He was *made under the law* l, and as it is ſaid that ſuch people are *under the curſe* m, it was the curſe that we are redeemed from; for no man could, by any means, 'redeem this our elder 'brother, or, pay unto God a ranſom for him *n*;' no: 'he paid himſelf a ranſom for us *o*.' 'The 'righteouſneſs of the law ſpeaks in this wiſe, that 'the man who does theſe things ſhall live in them *p*;' he did theſe things with perfection and purity, and yet nevertheleſs the law that was ordained to *life*, was to him a ſentence of *death*; for though obedience and puniſhment were divided, ſo that no perſon could have both, yet in him they are united: Here is a *righteous ſervant* q, to whom it happens, according to the work of the wicked; for upon him was laid the iniquity of us all *r*.'

c Pſal. xxii. 16. *d* Heb x. 5. *e* 1 Pet. ii 24.
f Pſal. xxxviii 3. *g* 1 John v. 6. *h* John xix. 34.
i Mat. xxvi. 38. *k* Luke xxii. 44. *l* Gal iv. 4.
m Gal. iii. 10. *n* Pſal. xlix 7. *o* 1 Tim ii 6.
p Rom. x. 5. *q* Eccl viii. 14. *r* Iſai. liii 6.

(5.) The *ſcandal* of his *death*. God had ſaid to the Jews, 'Curſed is every one that is hanged on a 'tree *s*:' The Romans had no ſuch tradition; and therefore he could never have ſuffered but in this *due time* t, that 'the ſceptre was departed from Judah *u*.' The Romans would never have found him guilty of ſuch a crime; the Jews would never have inflicted ſuch a puniſhment; but he is to be delivered to the Gentiles. Pilate had a mind to be clear of it, and therefore throws it all out of his hands; 'Take ye 'him, and judge him according to your law.' The Jews therefore ſaid unto him, 'It is not lawful for 'us to put any man to death, that the ſaying of Je-'ſus might be fulfilled, ſignifying what death he 'ſhould die *v*.' He told them plainly, after this, 'Take ye him, and crucify him; I found no fault 'in him;' upon which they reply, 'We have a 'law, and by that law he ought to die, becauſe he 'made himſelf the Son of God *x*.'

Blaſphemy is his ſin, which none but the Jews would have called ſo: Crucifixion is his puniſhment, which none but the Romans would have made ſo; and therefore it is thus ordered, that the 'Heathen 'ſhall rage at the ſame time that the people imagi-'ned a vain thing *y*;' and, that he might in every ſenſe of the word be *a curſe for us*, he is to have it not only from the moral law, but from the ceremonial. They took him, and *hanged him on a tree* z; and therefore it is ſaid, when 'he endured the croſs, 'he deſpiſed the ſhame *a*.'

(6.) That which is principally to be minded, is the particular *energy* that the Father gave to all theſe troubles; even this was 'the doing of the 'Lord.' The Jews took him to be 'ſtricken, ſmit-

s Deut. xxi. 23. Gal. iii. 10. *t* Rom. v. 6. *u* Gen. xlix. 10. *v* John xviii. 31, 32. *x* Chap. xix. 4. *y* Pſal. ii. 1. *z* Acts v. 30. *a* Heb. xiii. 2.

'ten

'ten of God, and afflicted *b*.' They argued as David foretold they would, 'Let us perſecute and take 'him, becauſe God has forſaken him;' all the varieties of trouble that ſeized him were under a divine appointment. He who ſettles the bounds of our habitation, provided none for him; he chaſtened him, and gave him over to death. The Lord God 'wakened and opened his ear, morning by 'morning, that he might give his back to the ſmit-'ters, and his cheeks to them that plucked off the 'hair *c*.'

He begs of the Father, like one who had 'learn-'ed obedience by the thing that he ſuffered *d*;' 'all 'things are poſſible to thee, let this cup paſs from 'me; and, if it may not paſs from me, except I 'drink it, thy will be done *e*:' Well, it was his will, the cup which the Father had given him to drink. There was nothing that looked like ſparing a Son that ſerves him. The law was *in* his heart, and we may ſay it went *to* his heart; he felt it there, which made his heart faint within him.

Though he was offered as a ſacrifice of a *ſweet ſmelling ſavour* f, yet who would have thought, that when he pleads and groans, and cries, and argues under his burden, 'My God, my God, why haſt 'thou forſaken me *g*?' 'Why art thou ſo far from 'the voice of my roaring *h*?'

This was ſo evident, that they inſult him upon it; 'Let us ſee, ſay they, whether Elias will come 'to take him down *i*.' Elias met him in the mount of transfiguration, and there *ſpake of his deceaſe at Jeruſalem* k, but he could do nothing to *prevent it* l. He foretold, on mount Tabor, what happened on Calvary; and it was ſtill more daring to ſay, 'Let

b Iſai. liii. 4. *c* Iſai. l. 4, 5, 6. *d* Heb. v. 8. *e* Mat. xxvi. 39. *f* Eph. v. 2. *g* Pſal. xxii. 42. *h* Mat. xxvii. 46. *i* Mark xv. 36. *k* Mat. xvii. 6. *l* Luke ix. 31.

'God

'God deliver him, if he will have him; I am the 'Son of God.'

Upon the whole, you ſee the truth and propriety of thoſe aſtoniſhing words, that 'it pleaſed the 'Father to bruiſe him, and put him to grief *m*.' I will not ſay it was threatened, but it was deſigned, when God proclaimed, 'Awake, O ſword, againſt 'the man that is my fellow; ſmite the ſhepherd *n*.' There could never be a greater occaſion to plead, as the prophet does; 'O thou ſword of the Lord, how 'long will it be ere thou be quiet *o*?' Put up thy ſelf into the ſcabbard, reſt and be ſtill. But the the anſwer was ready, How can it be quiet, when the *Lord has given it ſuch a charge*, and has ſo appointed it? For, as he ſpared him not, it was he who *delivered him up*.

m Iſai. liii. 10. *n* Zech. xiii. 7. *o* Jer xlvii. 6, 7.

SERMON

SERMON II.

ROM. viii 32.

He ſpared not his own Son, but delivered him up for us all.

THE apoſtle takes care to let us know, that there was a *divine appointment* of all the ſorrows and grief with which our Lord became acquainted. 'He gave himſelf for our ſins, that he might 'deliver us from this preſent evil world, according 'to the will of God, and our Father *p*.'

That ſecond cauſes had their ſhare and their guilt, is true: The envy of the prieſts, the rage of the Heathen, the jealouſy of the rulers, the ſuperſtition of the rabble, the influence of Satan, the avarice of Judas *q*; theſe are placed as an over-ruling providence ordained or permitted them. But ſtill there was a ſupreme guiding cauſe, that quickened the movement, and turned the wheels.

What *he* did, was holy, juſt, and good. The malignity of the ſeveral creatures obeyed his will, without polluting it: To them it was a ſcene of wickedneſs, the luſt of the fleſh, and of the mind; malice, pride, and envy, were ſo many *ſnares of the devil*, by which he led them captive, and in that view the *crucifying of the Lord of glory*, was the greateſt impiety that ever human nature run into: But take it as a model, laid by an all-comprehend-

p Gal. i. 4. *q* Mat. xxvii. 18. Pſal. ii. 1. Acts iii. 17. John xii. 27.

ing

ing mind, an *underſtanding that is infinite* q, and we may ſay, here was a train of the beſt *means*, in order to accompliſh the greateſt *end*.

Never did the divine *goodneſs* appear in a nobler deſign; never did the divine *wiſdom* ſhine out in a better method; never was any thing more *becoming* him, 'of whom are all things, and by whom are 'all things, than in bringing many ſons to glory, to 'make the Captain of their ſalvation perfect, thro' 'his ſufferings *r*.'

The ſcripture has taken a great deal of care to keep this in view, quite through the ſtory of Jeſus Chriſt, and him crucified; that nothing happened to him, but in purſuance of a counſel and purpoſe, that was moved and agreed to before the world began; and therefore it is ſpoke of in my text, as the *doing of the Lord*.

Had we been told of the *prieſts*, who drew up the charge, and ſtirred up the people, that *they* ſpared him not; had this been ſaid of thoſe that reviled him, that cut him with thorns, or nails, or ſpears, we could eaſily have underſtood it: Had the apoſtle told us, that *he was delivered up* s, by his countrymen, to Pilate, and by him back again to them, the phraſe would have ſtood without any myſtery: But when we read of his being humbled and grieved, neglected and wounded, and all this ſaid of *the Father*, that thus uſed *his own Son*, that he did not ſpare him, that he *delivered him up*, it is a thing that man's wiſdom can neither give nor take; and therefore the Holy Spirit has been very abundant to carry this quite through the bible, as you will ſee by a long train of particulars.

1. It was agreed on in the counſel between the Father and Son.

2. It was foretold in the very dawning of the love and kindneſs that appeared towards men.

q Pſal. cxlvii. 5. r Heb. ii. 10. s Acts iii. 13.

3. It

3. It was designed in the whole frame of devotion, which God appointed among his people.

4. To this I may add, that these shadows were discharged and abolished, as soon as ever the thing signified was accomplished

5. It is what the prophets in their several ages gave a lineal witness to.

6. It is a thing of which Christ himself was apprized, and to which he consented.

7. It is what the human nature was prepared and disposed for.

8. This he staved off, till the time appointed for it came, to shew that it was always in his power to prevent it.

9. Then he went out to meet it, and received it not only with submission, but obedience.

10. There is to be an eternal memorial of it in heaven; which shews, that the design was *laid* in the place where it is to be *admired*.

I have thrown these things into the order and situation that the word of God has given them; and I doubt not they will let us see that we ought to look a great deal higher than to the powers of darkness in the sufferings of Christ: That it was not merely the push of envy, the produce of malice, treachery, deceit, and murder: But it is to be considered as his own obedience to death, even the death of the cross. It was also the Father's appointment, what he demanded in law, and what he delighted in, as God only wise, who is blessed for ever: According to the apostle's distinction, when he argues with the Jews; 'Him, being delivered by the determinate counsel and foreknowledge of God, ye have 'taken, and by wicked hands have crucified and 'slain *t*'.

First, he observes *their action* in the whole gradation; *they* took him, and crucified him, and slew

t Acts ii. 23.

him.

him. *Secondly*, They did it *by wicked hands*, and wicked hearts: He could never afford them any better name than *betrayers and murderers* u; and yet, *Thirdly*, The perſon thus uſed, was *delivered*, ἔκδοτον, given out, ſurrendered, and appointed to the ſelf-ſame lot. *Fourthly*, This was by *the foreknowledge of God*; he could tell that ſo it would be: Nay, *Fifthly*, It is by his *determinate counſel*, βουλῇ ὡρισμένῃ, what he had framed and fixed, and brought into a certain ſphere, that it ſhould *moſt ſurely come to paſs*.

1. We may ſay, with the ſcriptures of truth, that the ſufferings of Chriſt was *agreed* on between the Father and the Son. Indeed, this is *the ſecret of the Lord*, and among his *inviſible things* v; nor could we ever have known them, had they not been revealed to us by his Spirit, as now they are.

We are expreſsly told, that Chriſt, as *a branch*, ſhould *grow up* out of his place x; and this we know to be out of *a dry ground* y; and though he was to *build the temple of the Lord*, yet the temple of his body is to be deſtroyed, in order to it z. He ſhould, indeed, *bear the glory*, but before that he muſt *bear our griefs, and carry our ſorrows* a; and though he ſhould *ſit upon his throne*, he is there as *a Prieſt*, as one who has *ſomewhat to offer*; and all this ſcheme of humiliation and trouble flows from *the counſel of peace* that was between them both.

It was *the pleaſure of the Lord that proſpered in his hand* b; not only what the Lord pleaſed to appoint, but the very thing *in which his ſoul delighted*; the darling project, the favourite article, *the chief of the ways of God*, which he *magnified above all his name* c. There was a model of glory laid, that would both out-ſhine the creation, and out-laſt it: It will hold when the firſt heaven and the firſt earth are paſſed

u Acts vii. 52. v 1 Cor. ii. 9, 18. x Zech. vi. 12.
y Iſai. liii. 2. z John ii. 19. a Iſai. liii. 4.
b Iſai. liii. 10. c Pſal. cxxxviii. 2.

away.

'away *d*.' When he has rubbed out all the figures of Deity, that are engraven upon the univerſe, he reſerves a memorial that ſhall endure for ever, and that is in the redemption that he has purchaſed.

Here are a people to be ſaved who were ſold; and therefore, to make his love triumphant, they are *bought with a price* e: The Perſon who pays it is the Son of God; the thing that he lays down for it is *his precious blood* f. To this he was verily *fore-ordained* before the foundation of the world, though not manifeſt till theſe laſt times. This does not only ſignify that the happineſs we have in him, was then contrived, but the means of bringing it about were then appointed, and that was the precious blood of the Son of God, as of a Lamb without blemiſh and without ſpot; ſo that it may be ſaid of all his troubles, they are the birth of an eternal purpoſe, the decree brought forth.

The diſciples knew how to conſider the deſign of God, and the malignity of men, without any jumble or confuſion: They work together, and yet are greatly diſtinct; things are called by their proper names. Here is 'the rage of the Heathen, the 'vain imaginations of the people, the kings of the 'earth ſtood up, and the rulers were gathered toge'ther againſt the Lord, and againſt his Chriſt. He'rod and Pontius Pilate, the Gentiles, with the peo'ple of Iſrael, of a truth, had gathered together a'gainſt the holy child Jeſus; but it was to do what 'God's own hand and counſel had determined be'fore to be done *g*. He was not the author of their ſin, though they were the tools of his pleaſure: We read here, that the *determination* is attributed both to his *hand* and his *counſel*; as if it was not a dead ſcheme, a thing laid for a peradventure, what *may* happen, or may not; but the decree was quickened,

d Rev. xxi. 1. *e* 1 Cor. vi. 19. *f* 1 Pet. i. 19, 20.
g Acts iv. 25, 26, 27, 28.

full of life, and would certainly, after the leiſure of many ages, produce what it contrived.

You will ſuppoſe that this includes the concurrence of both parties; and it lets us ſee, that whatever is done, is the effect of a plan that God has *purpoſed in himſelf:* For when the world was framing, and the Redeemer, who was 'daily his delight, 'rejoicedal ways before him,' even then he is ſaid to 'rejoice in the habitable parts of the earth, and 'have his delights among the ſons of men *h*:' and the argument we have of his delight in them, is the way he took to ſhew it; *The good ſhepherd gives his life for the ſheep* i.

2. The ſufferings of Chriſt were *foretold* in the very dawn of the love and kindneſs of God our Saviour towards man: He acted upon our recovery, as he did upon the creation. When Adam and Eve had fallen, the human nature was *without form and void, and darkneſs lay upon the face of the deep:* Till he brake ſilence with that great voice, *Let there be light:* he was pleaſed to viſit them, as they ſat in the region and ſhadow of death; there he *brought life and immortality* to its firſt light *k*, and that was the morning of our goſpel. They were then aſſured that the ſerpent ſhould be *bruiſed* in the head *l*, cruſhed and maſhed in pieces; that is, in the goſpel ſtyle, *The prince of this world ſhall be judged* m: But the way of doing it, is making the conqueror *the ſeed of the woman*, and ſuffering the enemy to *bruiſe his heel*. That theſe expreſſions denote the human nature of Chriſt, and his troubles in it, is above all diſpute; ſo that,

The firſt doctrine revealed to Adam was *a redemption through the blood of Jeſus* n. That he ſhould be *made of a woman*, to be made *under the law* o; and

h Prov. viii. 30, 31. *i* John x. 11. *k* 2 Tim. i. 10.
l Gen. iii. 15. *m* John xvi. 11. *n* Col. i. 14.
o Gal. iv. 4.

being

being under the law, was *under the curſe* p. This is the current article, the thing moſt in view quite through the Old and New Teſtament. That he verily ſhould be partaker of fleſh and blood, as all the children were, that, 'through *death*, he might ſubdue him that had the power of death, that is, the devil *q*.' We may extend the apoſtle's obſervation, and take it in a wider circumference; as he ſays, 'The ſcripture foreſeeing that God would juſtify the 'Heathen through faith, preached before the goſpel 'unto Abraham, ſaying, In thee ſhall all the nations of the earth be bleſſed *r*.' The truth is the ſame, after you have ſtretched it out as it was deſigned; that as the *juſtification* of ſinners ſhould be through a *faith* in Jeſus, even a faith *in his blood*, God preached before the goſpel to Adam and Eve, ſaying, 'In her ſeed all the families of the earth 'ſhould be bleſſed.'

It was by faith in this that *Abel offered to God a more excellent ſacrifice than Cain* s, πλείονα θυσίαν, ſomething that was more a ſacrifice, that better agreed to the nature and deſign of it. As it was managed in a way of ſlaughter, it had reſpect to him, who is called, *The Lamb ſlain, from the foundation of the world. By this* he obtained witneſs that he was righteous; not by this faith, but by this *ſacrifice*; for though the grammatical conſtruction agrees to either of them, yet I rather chooſe this interpretation, becauſe there is particular notice taken, that God teſtified of *his gifts*.

They all knew here was *a hope ſet before them* t, that God was gracious in the remiſſion of ſins; and they looked to the great atonement, as *the reaſon of the hope that was in them*. So early did God *ſet him forth*, προέθετο, *fore-ordained* 'him to be a propitiation for our ſins, through faith in his blood *v*.' The

p Gal. iii. 10. q Heb. ii. 14. r Gal. iii. 8.
s Heb. xi. 4. t Heb. vi. 18. u Rom. iii. 25

apoſtle ſays no other thing than Moſes, in the law and the prophets, *did write* v; nay, the very ſame that Adam, Abel, Enoch, and all they who *walked with God*, believed and owned in their generations; that his own Son ſhould be delivered up for us all: It was a doctrine that opened to them with the very eye-lids of the morning. This has its place among *the firſt principles of the oracles of God* x: and in this ſenſe we may truly ſay, Chriſtianity is as old as the creation.

3. Theſe ſufferings of Chriſt were *figured out* in the whole frame of that devotion, which God appointed among his people. Their religion before the flood had the light of revelation to guide it. As they *offered by faith*, as they *walked before God*, it proved them to be reconciled: for, 'how ſhould 'two walk together except they are agreed *y*?' Their ſacrifices in ſo many forms were an argument how much they believed; that *without the ſhedding of blood there could be no remiſſion*; and this muſt carry their thoughts to him, who was to redeem us *in the body of his fleſh through death* z.

But theſe rules came to be more digeſted and multiplied, when he took the ſeed of Abraham into covenant with him: He gave them circumciſion, as a ſeal of the *righteouſneſs of that faith* a, which they had. When they were uncircumciſed, they built their *altars*, as ſo many types of that altar that *ſanctifies every gift* b. They had their paſchal Lamb, as a pledge of 'Chriſt our Paſſover, who is ſacrific-'ed for us *c*.' There was the blood of bulls and goats, whole burnt-offerings, their incenſe and perfumes all thrown into the ſame devotions, in hopes of him who has *given himſelf for us, a ſacrifice of a ſweet-ſmelling ſavour* d. They inſtantly *ſerved God*

v Acts xxvi. 22. *x* Heb. v. 12. *y* Amos iii. 3.
z Heb. ix. 22. *a* Rom. iv. 11. *b* 1 Cor. v. 7.
c Pſal. li. *ult.* *d* Eph. v. 2.

day

day and night e; they did it, ἐν ἐκτενείᾳ, with a *fervency*, an *intenſeneſs*, and a reſt of thought upon *the great hope of Iſrael.*

Now, to what purpoſe ſhould God lead a peculiar people to devotions that required a large expence of time and coſt, but only to put them in mind of him, who is 'a High Prieſt of good things to come *f*;' and who, 'by his own blood, ſhould enter into the 'holieſt of all, having obtained eternal redemption 'for us:' ſo that Judaiſm was only Chriſtianity in figures, and ſhadows of good things to come.

4. I muſt add to this head, that which ſtill gives more light and force to the argument, that theſe ſhadows are *diſcharged* and *aboliſhed* upon the death of Chriſt. This proves, that as we are never to have them at all; ſo the Jews had them, not for the ſake of the things themſelves, but the Holy Ghoſt ſignified, that *the way into the holieſt of all was not yet made manifeſt* g: For had there been any virtue in them, 'they would not have ceaſed to be offered *h*:' But the New Teſtament ſpeaks often with contempt, as the Old one did with veneration. They are called *weak and beggarly elements, carnal ordinances* i; and an obedience to them is *being in bondage* k.

What is the reaſon that the ſervice of God, which was once a *glory*, would be now a *ſhame* l? The apoſtle has plainly told us, that 'what was made 'glorious has no glory, by reaſon of a glory that 'excels *m*.' The whole prediction of theſe typical duties is anſwered: they were but patterns of things in the heavens; ours are *the heavenly things themſelves* n. *The body is Chriſt* o: He has done in *one offering* p what they could only give us ſo many draughts of in a thouſand. This proves there was a

e Acts xxvi. 7. *f* Heb. ix. 11, 12. *g* Heb. ix. 8. *h* Heb. x. 2. *i* Gal iv. 9. *k* Heb. x. 10. *l* Rom. ix. 3. *m* 2 Cor. iii. 10. *n* Heb. ix. 23. *o* Col. ii. 17. *p* Heb. x. 10, 11, 12.

double end to be anſwered in the crucifixion of our Lord; firſt, to *accompliſh* the ſervice of the temple; and, ſecondly, to *aboliſh* it: And therefore, there is no more occaſion to bring oftentimes the ſame ſacrifices; for 'Chriſt has appeared in the 'end of the world, to put away ſin by the offering 'of himſelf *q*.' You may plainly ſee, the blood of their ſlain beaſts was *ſhed without the gate*, and *carried without the camp* r: This was afterwards brought within the vail, and upon the garments of the high-prieſt preſented before the holieſt of all. And thus is Chriſt gone, not with the blood of others, but *his own*; not into the holy places made with hands, but into heaven itſelf.

They had it as their diſtinction from all other people, that as 'of them Chriſt was to come *s*,' ſo among them he was to be well known: But 'the 'vail is rent, and the middle wall of partition broke 'down *t*;' and he did this by dying: 'He aboliſh-'ed in his fleſh the enmity, even the law of com-'mandments contained in ordinances, of twain mak-'ing one new man *u*.' This could never be done without his death: For all the ceremonial law was in full force, till 'the ſeed came to whom the pro-'miſe was made *v*;' and the thing was over to which thoſe figures had their alluſion.

This proves that his humiliation, from the birth to the grave, from the manger to the croſs, was all laid and contrived. 'The Son of man went, as it 'was written of him *x*.' It was not a ſtart of ſecond cauſes, an event that bubbled out unawares; but foreſeen, foretold, and fore ordained. And though what he died for was not the 'righteouſneſs of the 'law,' yet it is a righteouſneſs to which 'both the 'law and the prophets gave witneſs *y*.' All their

q Heb. ix 25, 26. *r* Heb xiii. 11. *s* Rom. ix. 5.
t Mat xxviii. 51. *u* Eph. ii. 13, 14. *v* Gal. ii. 19.
x Mat. xxvi. 24. *y* Rom. iii. 21.

devotion

evotion was a ſhadow of good *things to come* z; and herefore could 'make nothing perfect, as the 'bringing in of a better hope did; by which we 'now draw nigh unto God *a*.' You ſee, by theſe wo particulars, that God ever brought up his people in the knowledge of ſalvation by the remiſſion of ſin, and in the knowledge of that remiſſion by he blood of the croſs; becauſe almoſt all things nder the law are 'purged with blood *b*;' and why did they ſo often meet with it, but to keep their faith alive in this great article of a ſatisfaction to his juſtice?

5. It is what the *prophets*, in their ſeveral ages gave a lineal *witneſs* to, prophecy was nothing but revelation retailed and dealt out in parcels; 'holy 'men of God ſpake as they were moved *c*,' φερόμενοι, blown about and carried, directed and appointed, born and upheld by the Holy Ghoſt. What God at firſt declared with his own mouth, afterwards he diſtributed through earthen veſſels, at 'ſundry times, 'and in divers manners *d*.' And as the firſt and greateſt thing that ever he had to tell mankind, was redeeming love, ſo the light he gave to every prophet was kindled at *that*. Whatever he ſaid about their duties, their ſins, their captivity, and deliverance, were ſo many lines ſtretching, pointing, and centring here. As the apoſtle Peter tells us, that the prophets who enquired and ſearched into *our ſalvation, ſpake of the grace that is come to us* e: It was the Spirit of Chriſt in them that teſtified the two main things, *the ſufferings of Chriſt*, and *the glory that ſhould follow*; and it was revealed to them, that not to themſelves but *to us* they did miniſter; they inſiſted upon things that are now *reported among us*.

Peter declared this to the Jews, at the time that

z Heb. x. 1. *a* Chap. vii. 18, 19. *b* Chap. ix. 22.
c 2 Pet. i. 20, 21. *d* Heb. i. 1. *e* 1 Pet. i. 10, 11.

he

he ſet himſelf to convince them of their ſin: 'They 'had delivered up, and denied the holy and juſt 'One, and killed the Prince of life *f*;' but he would have them know, that *God delivered* him up too *g*: 'For, ſays he, brethren, through ignorance you did 'it; but thoſe things that God before had ſhown by 'the mouth of *all his prophets*, that Chriſt ſhould ſuf-'fer, he has ſo fulfilled:' It is a large compaſs that he takes in his affirmation, to make it the doctrine of *all the prophets*; and yet you find he does not flinch from what he had ſaid, but tells them over again, 'that all the prophets from Samuel, and 'thoſe that followed after, have foretold of theſe 'days *h*.'

David ſpeaks concerning him, that 'his ſoul was 'not left in hell *i*;' which intimates that it was laid there; that his ſufferings were of ſuch a nature as to be thus expreſſed. When our lord opened the ſcriptures to the diſciples, who were going to Emmaus, he did it out of the law of Moſes and the Prophets, and the book of Pſalms *k*, proving from all of them, that Chriſt *muſt needs have ſuffered* l, and entered into his glory; that it behoved him, he could not do otherwiſe.

It is plain from the eſtabliſhed ſongs of Zion, that our praiſes are owing to *the Lamb that was ſlain* m. He was to be 'poor and needy before the 'Lord ſet him up on high *n*' It was by the mouth of his ſervant David he ſaid, 'Sacrifice and offering 'thou wouldeſt not, but *mine ear haſt thou opened* o;' or, mine ear haſt thou *bored*; that is, I am ſet out and marked to be thy ſervant for ever: I have got the perpetual badge. The equivalent to this phraſe in the New Teſtament is, *a body haſt thou prepared*

f Acts iii. 13, 14. *g* Acts iii. 17, 18. *h* Ver. 24.
i Acts ii. 25. *k* Luke xxiv. 45, 46. *l* Acts xvii. 3.
m Rev. 5. 9. *n* Pſal. lxix. 29. *o* Pſal. xl. 6.

me:

me p: And by matching the one of theſe to the other, we ſee that with *the faſhion of a man* he took on him *the form of a ſervant* q; preparing him a body, was boreing his ear, he had it on purpoſe to *learn obedience by the things that he ſuffered* r.

David alſo ſpeaks of his 'drinking of the brook 'in the way *s*.' Our poetical tranſlator makes no more of it, than that he ſhould ſtoop to mean refreſhments; which is, I think, a mean expoſition, and carries but a mean refreſhment in it to the faith of God's people: It is plainly a local phraſe; and relates to the ſorrows in which he paſſed over the brook Kidron; the place that had been ſo bitter to David, when he fled from Abſalom *t*, and ſhould be ſo to Chriſt, when he was falling into the hands of Judas.

Eſaias did not only *ſee his glory* u, but his *ſufferings, and ſpake of them*; that in his humiliation 'he was taken away; he was oppreſſed and afflicted 'brought as a lamb to the ſlaughter; and as a ſheep 'before the ſhearers is dumb, he opened not his 'he mouth: He was taken from priſon and judg-'ment; cut off out of the land of the living: For 'the tranſgreſſions of my people was he ſtricken; 'my righteous ſervant ſhall juſtify many; *for* he 'ſhall bear their iniquities: he poured out his ſoul 'to death; he bare the ſins of many, and made in-'terceſſion for the tranſgreſſors *x*.'

Daniel tells us plainly, that 'the Meſſiah ſhall 'be cut off, but not for himſelf; that in the midſt 'of the week he ſhall die *y*'. Zechariah ſpeaks of the ſword drawn againſt 'one who is God's fellow *z*;' the ſame thing that the apoſtle ſays; that 'being 'in the form of God, he became obedient to death *a*.' He is expreſs upon this head, that 'they ſhall look 'on

p Heb. x. 5, 6. *q* Phil. ii. 7, 8. *r* Heb. v. 7.
t 2 Sam. xv. 23. *u* John xii. 11. *x* Iſa. liii. 3, — 8.
s Pſal. cx. 7. *y* Dan. ix. 26. *z* Zech. xiii. 7.
a Phil. ii. 6, 7.

'on him whom they have pierced *b*.' And what ſhall I more ſay? the time would fail me, to ſpeak of all thoſe who have been preachers of the righteouſneſs that is by faith. It was in accompliſhment of this deſign that one of the ſoldiers 'run a ſpear 'into his ſide, and forthwith there came out blood 'and water *c*.'

6. It is the thing that Chriſt himſelf was *apprized* of, and *conſented* to. 'Lo, I come, ſaith he; 'in the volume of the book it is written of me.' The apoſtle has a great remark upon the connexion of theſe words; 'That above, when he had ſaid, 'Sacrifice and burnt offering for ſin, thou wouldſt 'not; then ſaid he, Lo, I come to do thy will, O 'God; he takes away the firſt that he may eſtabliſh 'the ſecond *d*;' that is, the firſt appointment of ſacrifice and burnt offering, that he may eſtabliſh the ſecond, his own deſignation to ſlaughter; and *by this will we are ſanctified, through the offering of the body of Jeſus, once for all*: As if this was the main will of God, the thing that he inſiſted on, and to which our bleſſed Saviour paid his homage at laſt; when he ſaid, 'Not my will but thine be done.' He became incarnate that he might become obedient, as will appear from the next head.

7. The human nature of Chriſt was *prepared* and *diſpoſed* for theſe ſufferings: His whole life was caſt into ſuch a mould of providence, that from the beginning to the end, he was to be 'deſpiſed and re-'jected of men *e*.' As David knew, that of the fruit of his loins, 'God would raiſe up Chriſt to ſit 'on his throne *f*,' ſo we ſhould think the ſon of David would arry himſelf with glory and majeſty, and caſt abroad his eyes upon every one that is proud, and abaſe him; but inſtead of that, he ſeems to have no relation to David's throne, but rather to

b Zech. xii. 10. *c* John xix. 34. *d* Heb. x. 7, — 10.
e Iſai liii. 2. *f* Acts ii. 30.

all

all his afflictions; a *reproach to his acquaintance*, and a *ſhaking of the head to all the people* g.

He converſed with places where they gave him no reſpect; he choſe to live as a prophet, 'without 'honour, in his own country *h*.' He came from Nazareth, out of which no *good thing* was ever ſuppoſed to come *i*. He lived in Galilee, out of which there aroſe *no prophet* k: Both his town and his country were of no repute. He aſks water to drink of a Samaritan woman *l*, which any Jew beſides himſelf would have thought a diſhonour. He was ſo hungry, as to ſeek fruit on a fig tree upon the road, and to go empty away; as if he had laid out for ſhame and grief, and determined, quite through his life, to make himſelf of *no reputation* m.

He had our nature in all the tender ſenſations: Reproach had *broken his heart*, by the contradiction of ſinners againſt himſelf *n*: He was *ſorrowful and ſore vexed* o; his body was too weak to bear the croſs; he falls under it, 'fainting in the day of ad-'verſity, to ſhow that his ſtrength was ſmall.' He had nature in all its feeling; every power that was able to receive a torment, all the capacities of miſery. Crucifixion might deaden the other two by degrees; the more they ſpent, the leſs they felt: But he died, as it were, in full life; and the moment he gave out a *loud voice*, he gave up *up his Spirit* too: ſo that, it is evident, he was made to be 'ſtricken, ſmitten of God, and afflicted *p*:' Not a ſoftening article in all the caſe, but the very dregs of wrath. There was no ſorrow like to his ſorrow.

8. He ſtaved off his troubles till the *appointed time came*. Though I do not give you this as a full argument, yet you will eaſily ſee it opens the way to

g Pſal. cxxxii. 1. *h* Luke iv. 24. *i* John i. 46.
k Chap. vii. 52. *l* John iv. 8. *m* Phil. ii. 7.
n Pſal. lxix. 20. *o* Heb. xii. 3. *p* Iſai. liii. 4.

it:

it: He had it always in his power to controul or eſcape the whole wrath of man. When they took him to the brow of the hill *q*, on which the city was built, with a deſign to throw him down headlong, though he was upon the brink of ruin, he comes quietly away. When the officers went to take him, he tied their hands with what he ſaid *r*; and they who were to be rulers of his Perſon, were captives to his ſpeeches. When his enemies had worked themſelves and the people into a common rage, he did by *that ſtorm* as he did by others; he ſaid *Peace, be ſtill;* and it ceaſed in a moment. When great multitudes went out to take him, 'no man 'laid hands on him, becauſe his hour was not yet 'come *s*.'

The amount of the examples is what he tells us; That 'no man can take away my life from me; 'I have power to lay it down, and power to take it 'again *t*.' And to this you may add, his aſſurance of help from above, if ever he deſired it: But he gives it as the reaſon of his being ſo reſigned, becauſe it was to a divine appointment. Thus he argues with Peter; 'Thinkeſt thou that I cannot pray 'to the Father, and he will preſently give me more 'than twelve legions of angels? But how then ſhall 'the ſcriptures be fulfilled, that thus it muſt be?'

9. Theſe ſufferings are what he *went out to meet*: He thought it his duty to do ſo. When he ſpeaks of his being betrayed, forſaken, condemned, and crucified; ſays he, that the world may know I love the Father; 'As the Father gave me command-'ment, ſo I do; ariſe, and let us go hence *u*:' It is under this controul that he prays and cries; 'Fa-'ther, let this hour paſs from me; nevertheleſs, 'for this cauſe came I to this hour *x*:' that is, 'There is nothing in this hour which I ſo dread,

q Luke iv. 29. *r* John vii. 45, 46. *s* John viii. 20.
t Chap. x. 18. *u* John xiv 31. *x* Chap. xii. 26.

'but

'what ought to be there. It is the enemies hour 'and the power of darkneſs, a day of darkneſs and 'gloomineſs, of clouds and thick darkneſs.' The ſun ſhrunk in, as if nature itſelf would do nothing to hinder the whole *power of darkneſs*. Yet in all this he only went as it was written of him; nor was there any thing that could be ſurprizing to him, either unſeen or unchoſen. He ſubmitted to it all. His laſt action was to *bow the head*, that he might die in the poſture of a willing Servant.

10. There is to be an *eternal memorial* of theſe things in heaven, which ſhews the deſign was *laid* in the *place*, where it ſhall be ever *admired*. The offence of the croſs is ceaſed to them above: They are no more aſhamed of it, than they are enemies to it, but weave it into all their praiſes. When they ſpeak of Jeſus, as the 'faithful Witneſs, the Prince 'of the kings of the earth, you may ſay, Holy and 'reverend is his name:' but they do not forget that he is the *firſt begotten from the dead*; and from that title there guſhes out an adoration; 'To him that 'loved us, and waſhed us from our ſins in his own 'blood, be glory and dominion for ever *x*.

Thus the happy throng that are about him, from every part of the grand circle, give in their praiſes; 'Thou waſt ſlain, and haſt redeemed us to God by 'thy blood, out of every kindred and tongue, and 'people, and nation *y*:' Nay, the angels themſelves, thoſe morning-ſtars, ſing at our redemption, as they did at our creation; 'Worthy is the Lamb that was 'ſlain, to receive honour, power, ſtrength, ſalvati-'on, glory, and bleſſing *z*.'

x Rev. i. 5, 6. *y* Rev. v. 9. *z* Ver. 11, 12.

SERMON III.

ROM. viii. 32.

He ſpared not his own Son, but delivered him him up for us all.

THE laſt thing to be conſidered in theſe words, is the *great end* upon which our Saviour became 'obedient to death, even the death of the 'croſs *a*,' and that by the appointment of the Father. *Why* did not God ſpare his own Son, but deliver him up? What deſign had he in a ſcheme ſo full of wonder, and ſo full of horror? What means the heat of this great anger? Now, the text I am upon abounds with light as well as comfort; it was FOR US ALL.

There is no cloud upon the ſentence: It is not to be numbered among the things that are *hard to be underſtood* b; and therefore why ſhould any endeavour to pervert the words of peace and truth, which contain in them ſo much of a *good will towards men* c? becauſe there is nothing got by it. To deny the ſatisfaction that Chriſt has made, is a robbery upon God, and a murder to his people: It is deſtroying the *grace wherein we ſtand* d.

That I am a ſinner, is ſo true, that there is no pretence to doubt it; that by this, God is angry is a matter beyond all diſpute; that without his favour I can have no hope of eſcaping the wrath to come, is very certain: Now, it is not to be ſuppoſed that he will be gracious to me with any injury to himſelf; but, if I am ſaved, as it will be to the glory of his mercy, ſo there muſt be no diſhonour up-

a Phil. ii. 6. *b* 2 Pet. iii. 16. *c* Luke ii. 14.
d Rom. v. 2.

on

on any other attribute: Therefore ſome way or other he muſt be *faithful and juſt to forgive us our ſins* e: He will be 'well pleaſed for his righteouſneſs ſake; 'he will magnify the law, and make it honourable *f*:' It is not enough that there is 'the forbearance of 'God in the remiſſion of ſins that are paſt *g*;' but *he declares his righteouſneſs*; he declares, I ſay, *at this time*, ἐν τῷ νῦν καιρῷ, in the moment of pardon, his righteouſneſs, 'that he may be juſt, and 'the juſtifier of him that believes in Jeſus.'

And if this is to be the caſe, there is but one of theſe two ways for it, either by relaxing the puniſhment, and eraſing out what is threatened, or by inſiſting upon it, and executing the fierceneſs of his wrath. The former of theſe is ſo very inglorious to him, that it cannot be admitted without a ſuſpicion of weakneſs. Men are oftentimes obliged to acts of grace, to reverſe a ſentence, and diſmiſs a criminal; and it is not ſo much an argument of their goodneſs, as of their imperfection. They could not in the making of their laws, foreſee the neceſſity there would be of dropping them; and, in many caſes, it is more their intereſt to releaſe an offender, than it is to deſtroy him. They pardon becauſe they cannot help it, and drop the terrors that they dare not execute; and ſo their laws are often repealed or diſpenſed with, and the penalties they declare are no more than the *blaſt of a terrible one*, a mere *ſtorm againſt a wall* h.

But all theſe ſhuffling ways are diſhonourable to him, who 'is the rock, and his work is perfect; a 'God of truth, and without iniquity, juſt and right 'is he *i*.' If his law is what he will not execute, to what purpoſe did he give it? Either he foreknew the ſentence would be diſcharged, or he did not. To ſay he did not, but that ſeveral things happen

e 1 John i. 9. *f* Iſa. xlii. 21. *g* Rom. iii. 25.
h Iſa. xxv. 4. *i* Deut. xxxii. 4.

in the courſe of life that he could not foreſee, is to deny that *his underſtanding is infinite* k; for, if *he is the Father of lights*, he muſt be *without any variableneſs or ſhadow of turning* l.

And then if he really knew that here was a threatning added that would never be accompliſhed, why ſhould ſo raſh a word come out of his mouth? that be far from the *Judge of all the earth* m, to trifle with his creatures; or to make the terrible things that he ſays in righteouſneſs, a great noiſe about nothing. *The Lord is righteous* n, both in giving the command, and in taking vengeance: It is ever true of our God, and ever glorious to him, that 'he will by no means 'clear the guilty *o*.'

Now, if there is a ſatisfaction to be made, upon the ground of which we are pardoned, it muſt be either by ourſelves, or by a ſurety; either *we* or *he* are to find out *a ranſom*. If *we* can do it, it muſt be only one of theſe two ways, either by our active or paſſive obedience. Our active obedience, though we were able to make it perfect, is no more than it ought to be: It may reach to the *demands* of the law, but not to the *breaches* of it. Doing a preſent work, is no diſcharge to a former debt: Duty can never be an atonement for ſin. 'He that offends in 'one point, is guilty of all *p*:' And if a perſon does not 'continue in all things that are written in the 'book of the law, he is accurſed *q*.' A ſingle failure in a ſingle article lays him under a condemnation.

To ſay that he accepts of what we ought to *do*, as an equivalent to what we ought to *ſuffer*, is to *make void the law* r, and *God forbid* we ſhould do ſo; for if my duty is to anſwer all the ends of my puniſhment, it confounds the whole nature of actions: Nor can it be a rational ſcheme without ſuppoſing

k Pſal. cxlvii. 5. *l* James i. 17. *m* Gen. xviii. 25.
n Pſal. lxv. 5. *o* Exod. xxxiv. 7. *p* James ii. 10.
q Gal. iii. 10 *r* Rom. iii. 30.

that

that the puniſhment is quite aboliſhed; and that amounts to no leſs than if we ſhould ſay, that God's juſtice is an attribute to be totally neglected: That though all the reſt of them ſhould ſit upon a throne of glory, yet this is caſt out like the king of Babylon, *as an abominable branch* s, as a perfection no longer to be regarded. But this will never paſs in heaven, where the method of praiſe is already ſettled; 'Juſt and true are all thy ways, thou King of 'ſaints *t*.' 'The heavens ſhall declare his righteouſ-'neſs *u*;' he will always appear to be 'the holy and 'the juſt One.' And as *the pleaſure of the Lord* v has proſpered in the hand of Chriſt, ſo one head of that pleaſure is *for his righteouſneſs ſake* x.

So that, I take it for granted, our ſalvation is, ſome way or other, become *a righteous thing with God*, what he does with a reputation to his equity. As *we have ſinned* y, and that *ſin is the tranſgreſſion of the law* z, ſo the law is to be magnified when the ſin is pardoned: That can never be by our *obedience;* for, whatever law it is that gives life, 'verily righteouſneſs is to be by that law *a*:' It muſt then be by our *puniſhment;* and there are but two ways of allowing this, which, I believe, will appear to be equally trifling.

If the puniſhment is complete, there is no pardon for *us;* if it is not, there is no ſatisfaction to *God*. As duty conſiſts in all that the law commands, ſo vengeance comprehends all that the law has threatened.

To talk of God's accepting our imperfect obedience, inſtead of what he has required, is to make *him* guilty of *breaking the law*, as well as *we:* We do it by a *diſobedience*, and he by a *diſpenſation*. And to ſay that he will receive an imperfect puniſhment,

s Iſa. xiv. 19. t Rev. xv. 3. u Pſal. xcvii. 6.
v Iſa. liii. 6. x Iſa. xlii. 21. y Rom. iii. 23.
z 1 John. iii. 4. a Gal. iii. 21.

inſtead of what he has ſpoke of, makes the threatening no more than great ſwelling words of vanity, mere wind and bluſter.

I can therefore, with all the uſe of my reaſon, ſee nothing but a heap of briars and thorns, a long train of entanglement, in denying the ſatisfaction of Chriſt; I muſt ſuppoſe that God made a law, which afterwards he thought fit to drop; that he publiſhed a threatening without any deſign of an execution; and that had he foreſeen the difficulty, he would never have done it; with all the knotty twiſted perplexities that follow, that he is changeable, undetermined, *not of one mind* b, but that any may turn him.

Or I muſt think, on the other hand, that he has treated the law as an inſtitution, and his juſtice as an attribute; and that the reparation he has made to the one, and the honour he has given to the other, is by 'the obedience of that one Man, through 'whom many are made righteous *c*.' No 'title of 'the law is to fail *d*,' not a grain of the threatening is to be loſt. Had the execution fallen upon *us*, there could be no pardon, and therefore it muſt be upon *another*; and we are 'delivered from going 'down to the pit, becauſe he has found a ranſom *e*.' But I ſhall have room enough, within the verge of this text, to clear up the doctrine contained in it.

I would obſerve, that it is all *revelation* from firſt to laſt. The things that we meet with here, are not *what man's wiſdom teaches* f. It is above the light of nature, and either the invention or the capacity of reaſon; *that* can neither contrive nor receive it. The *day ſpring*, by which we have the diſcovery, came *from on high* g. Every part of the propoſition is the pure *myſtery of God* h, which comes from the opening of the temple in heaven.

b Job. xxiii. 13. *c* Rom. v. 19. *d* Mat. v. 18.
e Job. xxxiii. 24. *f* 1 Cor. ii. 4. *g* Luke i. 78.
h Rev. xi.

Firſt,

Firſt, It is one of thoſe things that we could never have known, that there was ſuch a Perſon as God's *own Son*. Suppoſing that nature and reaſon could have work'd it out by a laborious argument, that 'there is an eternal power and Godhead *i*;' that it is 'he who gathers the wind in his fiſts, 'and binds up the waters in a garment;' yet, 'what 'is his name, and what is his Son's name? if thou 'canſt tell *k*!' That there was 'one always with 'him, daily his delight *l*; the brightneſs of his glo-'ry *m*; the only begotten of the Father *n*.' Theſe are titles that this world would never have heard of, if they were not revealed from another.

Secondly, It is no leſs amazing, when we read of his own Son, that inſtead of being told on earth what is always ſeen in heaven, that he lies in the boſom of the Father, it ſhould be ſaid, *He did not ſpare him*. The account given us of a Son, is no other than what agrees to an enemy, a rebel, a ſon that cauſeth ſhame: That he who is the *Prince of life* in nature *o*, ſhould be ſubject to death by providence. 'O the depth of the riches of God! How 'unſearchable are his judgments *p*!'

Thirdly, It is ſtill farther out of our depth, that one hated by his nation, envied by his rivals, deſerted by his friends, betrayed by men, and inſulted by devils, ſhould have this whole calamity devolved upon him by *a divine appointment*; that the Father of mercies, inſtead of protecting him from the wickedneſs of the age, ſhould *deliver him* up to it. Here are counſels and decrees, predictions and figures, orders and reſolutions, that thus it muſt be: It is not poſſible that the cup ſhould paſs from him, but the will of the Lord ſhall be done: And as we are

i Rom. i. 20. *k* Prov. xxx. 4. *l* Prov. viii. 30.
m Heb. i. 3. *n* John. i. 18. *o* Acts iii. 15.
p Rom. xi. 33.

encompaſſed

encompaſſed on every ſide with his marvellous works, the laſt is of a piece with all the reſt; that is,

Fourthly, That this ſhould be *for us*. His ſufferings are conſidered as ours; in order to which our guilt is regarded as if it was his: 'He made him 'to be ſin for us, who knew no ſin, that we might 'be made the righteouſneſs of God in him *q*.' If men object againſt this part of the doctrine, they had as good do it againſt all the other. And, indeed, there are two things that may be obſerved in the whole ſcheme of revelation.

1*ſt*, That quite through the projected way, there is a pure and perpetual tribute of glory to God: He does it all that he alone may have the praiſe. For this reaſon, the Son is the Perſon, his death is the price, a divine decree is the eſtabliſhment, and a divine imputation the effect. We have no ſhare in finding the ſurety, or bearing the burden, or fixing the appointment, or giving the pardon. *God is all and in all* r: And as he did it in no other *view* than of his own glory, ſo it ſhall have no other *event*. He did it by himſelf; he did it for himſelf. 'We 'are to the praiſe of the glory of his grace, where-'in he has made us accepted in the Beloved *s*.

2*dly*, There is nothing can be more oppoſite to the nature of man. His firſt iniquity was a falling off from God, and his preſent corruption is only that apoſtacy continued; a ſliding back by a perpetual back ſliding. They would be *as Gods* t: and nothing can be more againſt the grain, than to tell them, that if ever they are ſaved, it muſt be *as creatures*; for which reaſon you ſee all the powers of nature in an uproar, not only againſt the law of God, but againſt his goſpel.

The apoſtle has ranged the principles of infidelity in order: They begin with an oppoſition to the

q 2 Cor. v. 21. r 1 Cor. xv. 28. s Eph. i. 6.
t Gen. iii. 5.

Perſon

Perſon who comes to ſave us; they 'trample under 'foot the Son of God *u*;' denying his Deity when they dare, and concealing it when they dare not; ſometimes making it a falſhood, ſometimes a figure, and ſometimes an impertinence: And as they are in the way of rebelling, they go on to count *the blood of the covenant an unholy*, or common *thing*; as if it was not enough to take away his Deity, unleſs, at the ſame time, they profained his ſacrifice: And, laſtly, that the notion may run into practice, *They do deſpite to the Spirit of grace.*

In what I have already conſidered, the text gives us plain matter of fact.

1. That he who came to ſave us is *the Son of God*; that is, One equal to the Father in nature: But, to wave all that, and give a little ſcope to our argument, he was certainly equal in holineſs: 'He did no ſin, 'neither was guile in his mouth *v*:' He was *harmleſs* in his actions, *undefiled* in his perſon *x*; and yet,

2. That he had all the miſeries that were ever endured, by ſhame and trouble; a terror of ſoul, and a torment of body, and that without any allay; as if he muſt wring out the *very dregs of wrath*, and have the *laſt drop of the cup of trembling* y; 'There 'was no ſorrow like to his ſorrow.' Very often in judgment *God remembers mercy* z, but here he had *forgotten to be gracious* a; and to his own Son had ſhut up his tender mercies: He was ſo far from ſparing him *from* his agonies, that he did not ſpare him *in* them; his mercy was clean gone.

3. This was not a ſhort and ſudden thing; he does not uſe him as we ſhould have expected he would have done, to a dear Son, a pleaſant child in *ſpeaking againſt him* for a moment *b*; but he is *delivered*

u Heb. x. 29. *v* 1 Pet. ii. 22. *x* Heb. vii. 26.
y Pſal. lxxv. 8. *z* Hab. iii. 2. *a* Pſal. lxxvii. 9.
b Jer. xxxi. 20.

up

up in a decree that was ſlow, and big and pained to bring forth.

Now, if the beſt perſon is to have the worſt lot, and that by a righteous appointment, what was it for? The queſtion brings us into a narrow compaſs; we are incloſed; here is a wall on either ſide, there is no turning to the right hand, or to they left *b*. We cannot ſay any thing againſt the *fact*: and therefore what can we ſay about the *cauſe?* If the anſwer of the apoſtle will not be taken, I do not ſee but we muſt go without one. If it is not *for us all*, it is impoſſible to ſay what it is for. Let us therefore oblige thoſe whoſe notions make them enemies to the croſs of Chriſt, and ſuppoſe there was no ſalvation of a choſen people to be obtained this way. Let our imaginations do as the dove did, when it flew out of Noah's ark *c*, rove, and ſoar, and wander about, and try if there is any reſt for the ſole of the foot, beſides what the Holy Spirit has given us.

1. Will any ſay that God puniſhes in *an arbitrary way*, that 'he afflicts willingly, and grieves the chil-'dren of men *d*?' That when theſe miſeries came rolling upon Chriſt, he had no regard to ſin at all? That 'he will deſtroy the perfect and the wicked, 'and laughs at the trial of the innocent *e*?' This, I hope, *we* ſhall not dare to do, nor *they* with whom we differ, becauſe it is as contrary to their error, as it is to the truth itſelf. They give out themſelves to be the advocates of the divine mercy, and put this compliment upon their ſcheme, that it proclaims the Lord to be gracious.

Well, if ſo, he can take no pleaſure in the miſery of his creatures. This is ſaying worſe of the goſpel, than we can ſay of *death and damnation* f: They in hell do know that the vengeance of eternal fire is for the puniſhment of ſin; and that any one ſhould

b Numb. xxii. 26. *c* Gen. viii. 9. *d* Lam. iii. 33.
e Job ix. 22, 23. *f* Jude 7.

endure

endure what *they* do for nothing at all, that this ſhould be the lot of him, who *knew no ſin* g, is as much againſt the honour of his goodneſs, as it is of his juſtice: For,

2. There will be no pretence that he has any iniquity of his own that made him liable to it. The prophet tells us, that when the *Meſſiah is cut off*, it is *not for himſelf* h; and I am perſuaded this is a point that no body will diſpute with him. The Jews had really more excuſe for *themſelves*, than we can have for *providence*; if you do not comprehend in the death of Chriſt the ſin of his people. They ſay to Pilate, 'If he were not a malefactor, we would 'not have delivered him to thee *i*: Thus they thought, thus they believed; *through ignorance* they did it *k*: But ſuch a word as this could never come from the mouth of divine juſtice. God knew his innocence, it was impoſſible for him to miſtake it; and therefore though he is made an offering for ſin, it cannot be for his own. He declared him to be *a righteous ſervant*, even when he appointed him to *bear our iniquities* l.

3. Was it needful that he ſhould be thus uſed to 'teach him obedience by the things that he ſuffer-'ed *m*?' Many of the ſaints are 'deſtitute, afflicted, 'and tormented *n*;' and God throws them into that lot, for the trial and the luſtre of their graces, that they may appear *true*, and may grow *perfect*. Thus when we hear of the *patience of Job*, we ſee *the end of the Lord* o. That good man wanted to be made better; and, upon the whole, the Lord was *very pitiful, and of tender mercy*. He cloſed up the diſpenſation with a credit to himſelf, and with an improvement to his ſervant. Till the end of his troubles, he had only 'heard of God, by the hearing of the

g 2 Cor. v. 21. h Dan. ix. 26. i John xviii. 30.
k Acts iii. 17. l Iſa liii. 11. m Heb. v. 7.
n Heb. xi. 37. o James v. 11.

'ear

'ear; but when his eye ſaw him, upon which he 'abhorred himſelf, and repented in duſt and aſhes *p*.'

But was there any thing of this *pity and tender mercy* in the death of Chriſt? Did the Lord turn again his captivity? Did he *ſave him from death?* No: he not only left him *to* his enemies hands, but left him *in* them; he then foreſook him. And,

Was there any occaſion for Chriſt to *learn more* of God, to ſee him better than he had done? No ſurely. The Meſſiah was not cut off either for the puniſhment of his ſin, or the improvement of his graces; and therefore his being thus *delivered* was *for us all;* as God ſays, *For the tranſgreſſion of my people was he ſtricken* q. There are two things that I would obſerve here.

1. The ſubſtitution of his perſon; he was *given up* for us, to ſuffer what we ſhould.

2. The extent of his deſign, that it is *for us* ALL; 'the houſhold of faith *r*;' 'the whole family in earth 'and heaven *s*.'

1. The words are as plain as any expoſition can make them; he gave him up *for us all.* There is no eaſtern figure, or outlandiſh form of ſpeech; no peculiarities or idioms, of which we are to fetch the ſenſe from afar. We may underſtand the phraſe without any vain knowledge, or 'filling our belly 'with the eaſt wind *t*.' That he *died* is certain, that it was *not for himſelf*, is evident: To deny that former, is to lie againſt all hiſtory; to affirm the latter, is to blaſpheme againſt all goodneſs. And therefore it is *for us;* that is, for thoſe who are his, *whom the Father had given him* u, his children, his charge. It was either *for our ſins*, that he bore the puniſhment that was due to us, or only *for our example*, that we might act as he did. They who are againſt the former, intrench themſelves within

p Job. xlii. 3, 6. *q* Iſa. liii. 8. *r* Gal. vi. 10.
s Eph. iii. 15. *t* Job xv. 2. *u* John vi. 37.

within the latter: I ſhall therefore give up my thoughts to theſe two things.

Firſt, Shew you the force and wickedneſs of the one interpretation. And,

Secondly, The neceſſity, clearneſs, and comfort of the other.

1. Let us ſee how far we are able to go with this expoſition, that the death of Chriſt was *for our example only*; that we may be taught of him to be ſo patient to men, ſo reſigned to God, ſo looſe from this world, and ſo preſſing to another. That we are to learn of him, is true, and imitate his behaviour; who 'when he was reviled, reviled not again; and 'when he ſuffered, threatened not, but committed 'himſelf to him that judgeth righteouſly *v*.' The queſtion is not, whether this is *a part* of his deſign in dying, but whether it is *all?* Does it include the whole counſel of God in that article? I conceive not; becauſe,

(1.) If no more was meant by it, there was no occaſion that *the Son of God* ſhould have been the pattern, or ſo great an extremity of death the copy: A lower perſon, and more abated agonies, would have ſufficiently anſwered the end; had he never come into the world at all, we ſhould have been 'encompaſſed about with a cloud of witneſſes *x*.' 'My 'brethren, we might have taken the prophets, who 'have ſpoken to us in the name of the Lord, for an 'example of ſuffering affliction, and of patience *y*.' God has given us theſe leſſons in abundance: The ſcripture is crowded with the trials of that faith, by which 'the elders have obtained a good report *z*;' and they that follow them may have a fair copy: So that to what purpoſe was all this waſte! Why ſhould God do a thing that might have been ſpared, without any damage or ſcantineſs to the Bible?

v 1 Pet. ii. 23. *x* Heb. xii. 1. *y* James v. 10.
z Heb. xi. 2.

(2.) I cannot think that he was an example *in the ſufferings themſelves*, whatever he is in his behaviour under them. I am ſure to call him ſo, is the moſt dreadful doctrine that ever was preached to his poor afflicted followers. That they may be uſed as he was is true, and that they ought to act as he did, in many caſes, I own, but *not in all* of them. There are ſeveral important articles in his trouble, that never *can be* in ours, and we may ſay with comfort, they never *ſhall be*. As,

[1.] The neceſſity of a ſubmiſſion to the wrath of man. He, indeed, could have delivered himſelf from the unrighteous ſentence, and he did not do it; but I deny that this is our duty. If I can reſiſt an unlawful execution, I ought: If I had the ſtrength of Sampſon, I am bound to uſe it againſt the oppreſſion of the enemy. Chriſt is the only inſtance of paſſive obedience that ever was, or ever ſhould be. He who made them *fall backwards by a word* a, could have done the ſame with the arm of his power, the right hand that is full of Majeſty: But thus it muſt be that the ſcriptures might be fulfilled. The only reaſon why the people of God did not wreſt themſelves out of the jaws of death, was becauſe *they could not;* ſo that, in this particular, he is no example, nor has he obliged us to be *the ſervant of rulers* b.

[2.] His bearing the wrath of God, is an article of dying peculiar to himſelf: He is no example this way; it can never be ſaid of any martyr, that *he became a curſe* c. God does not apply to any of them what the ſentence of the law has ſaid of him, 'Cur-'ſed is the man that is hanged on a tree *d*.' It is not guilt that made them die; there is no load of iniquity upon *them*, as there was upon *him;* they ſatisfy no law; they do not obtain by this execution

a John xviii. 6. *b* Iſa. xlix. 7. *c* Gal. iii. 13.
d Deut. xxi. 23.

any

any pardon for themſelves, much leſs for others; and therefore,

[3.] The horror that lay upon his human ſoul at that time, is a thing in which he was ſo far from being our *Example*, that he is our *Deliverer*. They ſhall none of them go out of the world as he did, complaining that God had *forſaken them* e: They are uſually full of joy with the light of his countenance.

And, by the way, this may give me an occaſion to conſider another end which the Socinians aſſign to the death of Chriſt, that it was in teſtimony to his cauſe and doctrine. To which I anſwer,

If you conſider this abſtracted from his reſurrection, it is no diſhonour to ſay, that there is ſcarce a martyr from whoſe death we may not ſee more reality in the Chriſtian religion, than the world could do from that of Chriſt; for if you look upon things only by the outward appearance; his croſs was enough to ſtumble all mankind. Well might they call it, *The offence of the croſs* f. To ſee a perſon go out of the world diſclaimed by men, diſowned by God, is amazing.

Had he gone off, as others do, in a *chariot of fire* g; not *loving their lives to the death* h; had he cried out, as Stephen did, 'I ſee the heavens opened, and the 'glory of God, and Jeſus ſitting at the right hand 'of God *i*, it might have 'ſtilled the enemy and the 'avenger *k*: But to hear him crying out after a departed God, muſt rather affright thoſe about him; excepting in that one inſtance of his giving up the ghoſt with a full voice, by which he appeared to be the Prince and Proprietor of life. God forbid we ſhould die as he did, either in darkneſs or in deſolation; angels ſtanding off, the Father withdrawing

e Mat. xxvii. 46. f Gal. v. 11. g 2 Kings ii. 11.
h Rev. xii. 11. i Acts vii. 56. k Pſal. viii. 2.

himſelf; under every torment upon his body, and every anguiſh upon his ſoul.

[4.] Such an expoſition as this quite defeats the whole end of the apoſtle's argument in my text. He brings it in by way of ſupport to what he had ſaid, *If God be for us, who can be againſt us?* that is, nothing can hurt us, though all the world ſhould be againſt us: Now, how does this appear? becauſe 'having given up his own Son for us all, how ſhall 'he not with him freely give us all things?'

If Chriſt was only our example in dying, I am ſo far from concluding that God will give me *all things*, that I ſhould rather fear he would give me *nothing*; for, if he uſes *me* as he uſed *him* in a dying hour, I ſhall have no comfort or evidence that he is *for me*; and the caſe here mentioned, would rather be my horror than my hope. I ſhall never pray with regard to the *manner* of our Lord's ſufferings; 'Let 'me die the death of the righteous, and let my lat-'ter end be like his *l*.' I never deſire to 'tread the 'wine-preſs of the wrath of God *m*; no, it is our privilege that 'Chriſt did that alone, and that of 'the people there was none with him *n*;' and of his people, there ſhall be *none after him*.

I therefore conclude, that we are, indeed, to know *the fellowſhip of his ſufferings* o, and be *conformable to his death*, and thus to be *crucified with Chriſt* p, to be 'buried with him in baptiſm unto 'death *q*; but yet when he was given up for us, it muſt be to another purpoſe; that is,

2. That he became a *Subſtitute*, in our room or ſtead. The firſt covenant ſaid, 'In the day thou 'eateſt thereof, thou ſhalt ſurely die *r*:' And accordingly there is an angel with *a flaming ſword* s, drawn out againſt Adam in perſon, if he dared to

l Numb. xxiii. 10. *m* Rev. xix. 15. *n* Iſa. lxiii. 3.
o Phil. iii. 10. *p* Gal. ii. 20. *q* Col. ii. 12.
r Gen. ii. 16, 17. *s* Gen. iii. 24.

return.

return. But in the new covenant *this ſword* is *awakened againſt another* t; not the flock, but the *Shepherd;* not the man who was God's enemy, but the Man that was *his Fellow, his Equal,* and with whom *he took the ſweeteſt counſel.* 'The chaſtiſement of our peace was upon him, and by his ſtripes 'we are healed *u.*'

(1.) This is the plain and eaſy, the unforced and natural ſenſe of the words: If they mean not this, they mean nothing. To darken a viſible text, is 'talking in words without knowledge *v*:' He that ſtands *for me,* ſtands in my place; he that acts for me, acts in my ſtead: He *is* what I ſhould *have been;* he *does* what I ſhould have done: He that is given or appointed for me, is but *where* I ſhould be. To force a common ſentence, is perſecution; it is drawing the gold of the ſanctuary unto little threads and wires, and uſing a text as Saul did a diſciple, *compelling it to blaſpheme* x.

(2.) The doctrine of Chriſt's ſatisfaction is no ſingle, ſcattered, independent article, but agrees to the whole ſtream of the Bible: We have not this truth as the ſmall drop of a bucket, but as *the ſound of many waters:* I will juſt read them to you, tho' in the whole diſcourſe there has been a perpetual diſtribution of ſcriptures upon the argument.

It is this that we have the Bible for: It lies at the heart of all revelation; for as ſalvation was *the only thing* that God had to tell us, ſo the bruiſing of him, who is the ſeed of the woman, was *the only way* y. This is the *righteouſneſs of God,* that is *witneſſed by the law and the prophets* z. Ever ſince he made a path for the juſt; this is the light that ſhone upon it, till it came to a perfect day.

Whatever I have ſaid upon this ſubject, has been with many quotations from the word of God: I

t Zech. xiii. 7. u Iſa. liii. 5. v Job. xxxviii. 2.
x Acts xxvi. 11. y Gen. iii. 15. z Rom. iii. 21.

will therefore only give you ſome, that I do not remember to have mentioned already, and that without any enlargement upon them; by which it muſt appear, that he who denies this doctrine, will have work enough upon his hands; he is to fight it out with all the Bible: Though they pretend to make a ſingle text or two paſs for no more than water ſpilt upon the ground; yet, 'What will they do in the 'ſwelling of Jordan *a*?'

Let any one judge what the death of Chriſt was for, who does but conſider what Iſaiah ſays; 'Sure'ly, he has born our griefs, and carried our ſor'rows. All we like ſheep had gone aſtray, but the 'Lord laid on him the iniquity of us all. It pleaſed 'the Lord to bruiſe him, and put him to grief, 'and make his ſoul an offering for ſin. By his 'knowledge ſhall my righteous Servant juſtify ma'ny; for he ſhall bear their iniquities. He poured 'out his ſoul to death, he was numbered with tranſ'greſſors, he bare the ſin of many, and made inter'ceſſion for tranſgreſſors *b*.'

Thus Iſaiah ſpake of him, and thus he ſpake of *himſelf*; 'The Son of man came to give his life a 'ranſom for many *c*.' His apoſtles are witneſſes of theſe things. 'God has commended his love to'wards us, in that whilſt we were yet ſinners, Chriſt 'died for us *d*. When we were without ſtrength, 'Chriſt died for the ungodly *e*. God ſending his 'Son in the likeneſs of ſinful fleſh, by a ſacrifice for 'ſin, condemned ſin in the fleſh, that the righte'ouſneſs of the law may be fulfilled in us. Chriſt 'has redeemed us from the curſe of the law, being 'made a curſe for us *f*. Chriſt has loved us, and 'given himſelf for us *g*. There is one Mediator 'between God and man, the Man Chriſt Jeſus,

a Jer. xii. 5. *b* Iſa. liii. 4,——12. *c* Mark x. 45.
d Rom. v. 8. *e* Rom. viii. 3. *f* Gal. iii. 13.
g Eph. v. 2.

'who

'who gave himſelf a ranſom for all *h*. By his own 'blood he entered into the holy place, having ob-'tained eternal redemption for us *i*. The blood of 'Chriſt, who, through the eternal Spirit, offered 'himſelf without ſpot to God, ſhall purge your 'conſcience *k*. His own ſelf bare our ſins, in his 'own body on the tree, by whoſe ſtripes we are 'healed *l*. He once ſuffered for our ſins, the Juſt 'for the unjuſt, that he might bring us to God *m*. 'God has loved us, and ſent his Son to be a propi-'tiation for our ſins *n*.'—But the time would fail me to give you all of them.

To this I may add, the whole courſe of the diſpenſation that we are under. It is the voice of every ordinance. We are baptized with the baptiſm of repentance *for the remiſſion of ſins*; that is, 'as ma-'ny of us as are baptized into Chriſt, are *baptized in-'to his death* o.' We hereby declare our belief, that he was *delivered for our offences* p, and roſe again for our juſtification.

What is preaching the goſpel but preaching *the croſs of Chriſt?* It is not only to tell a melancholy ſtory, but to *lift up the Son of man* q, as the 'ſer-'pent was lifted up in the wildnerneſs *r*,' and ſay, 'Behold the Lamb of God, who taketh away the 'ſins of the world *s*.'

The Lord's ſupper, in both its parts, is a frequent memorial of the doctrine; as often as we do it, it is *in remembrance of him* t. The bread ſhews his body that was *broken for us*, the cup is the New Teſtament *in his blood*; and therefore laying aſide the imputation of his righteouſneſs, is a ſponge to the whole inſtitution, and leaves us in all our worſhip to be walking in a vain ſhew.

h 1 Tim. ii. 6. *i* Heb. ix. 12. *k* Heb. ix. 14.
l 1 Pet. ii. 24. *m* Chap. iii. 18. *n* 1 John iv. 10.
o Rom. vi. 3. *p* Chap. iv. 25. *q* John iii. 14.
r Numb. xxi. 9. *s* John i. 29. *t* 1 Cor. xi. 24.

Nor

Nor do I ever expect to see the Bible *defended* in the hands of those by whom it is thus *defeated*. It is in vain to set out Jesus, unless it be as 'a Propi-'tiation for our sins through faith in his blood *u*;' without this our preaching is in vain, and your *faith in vain*. To say that *he did not bear our sins*, is to make the *cross of Christ of none effect* v.

(3.) This alone can answer the cries of an *awakened* conscience. 'Wherewith shall I come before 'the Lord, and bow myself before the most high 'God *x*?' Not with *thousands of rams*; but with *the precious blood of Christ* y, as of that one Lamb, who is without blemish and without spot: Not with *ten thousand rivers of oil*; but in and thro' him, whose name is as *ointment poured forth* z, and who offered himself as *a sacrifice of a sweet-smelling savour* a: and it may be said of heaven itself, that the whole house is filled with the odour of the ointment *b*. This speaks peace *for* us, and speaks peace *to* us. It is the blood of Christ that *sprinkles* the mercy seat above, and the *conscience* here below, that it may serve the living and true God.

It is not duties that will do it; for when a person is made to abhor himself, which is always the case in a thorough conviction, he will see there is no bringing a 'clean thing out of an unclean *c*;' that if ourselves are *an unclean thing*, our righteousness is as *filthy rags* d.

To say that the doctrine of justification by Christ is an enemy to holiness, is one falshood; and to say that the opposite opinion does promote it, I am afraid, is another, if we may judge of the case by mens lives. But this we know to be true, that in all the floatings, heavings, and tossings of an uneasy

u Rom. iii. 25. *v* Gal. v. 4. *x* Micah vi. 6.
y 1 Pet. i. 19. *z* Cant. i. 3. *a* Eph. v. 2.
b John xii. 3. *c* Job xiv. 4. *d* Isa. lxiv. 6.

conscience,

conſcience, the blood of Chriſt is our only hope, our only anchor, ſure and ſtedfaſt.

(4.) The providence of God made this doctrine to be the *glory* of our *reformation*. It was in a gradual oppoſition to the righteouſneſs of Chriſt that Popery began to live; and in the noble revival of the truth it began to die. When they ſet up juſtification by works, their monks and maſſes, their penances and pilgrimages, their faſts and fopperies, their confeſſions and abſolutions, their croſſes and cringes, their tyranny and trumpery were the generation of vipers that iſſued from this womb: And therefore when God poured out a ſpirit of reformation upon the land, it was not only in ſcowering the churches of imagery, and rumbling among their idols, but the ax was laid to the root of the tree; Chriſt alone was *exalted in that day* e, and the wicked one conſumed away by the *brightneſs of his coming* f; then were 'our prieſts clothed with righte-'ouſneſs, and all the ſaints ſhouted for joy *g*.'

And when this doctrine is denied, the Proteſtant cauſe is a going. There is the ſubſtance of Popery; ſuch people have got *the ſtump of Dagon*, they want only the palms of his hands to be ſet on again.

Go into Poland, as the Jews were ordered to Shiloh *h*, and ſee what an angry God has done there for the iniquity of his people. Socinianiſm made a gap for Popery: Their Racovian vanities were the Roman vehicle. Where-ever the righteouſneſs of Chriſt goes out, the man of ſin comes in. The Arians, who denied his Deity, prepared the way for Mahomet; and they who denied his ſatisfaction, made room for Antichriſt. Thus, as they went a whoring from their God, they fell to the mother of harlots and abominations.

2. As he was delivered up for us, ſo remember

e Iſa. ii. 17. f 2 Theſſ. ii. 8. g Pſal. cxxii. 16.
h Jer. vii. 22.

it

it was for us *all*. Not the whole human race, as has been thoroughly argued in this lecture; but the word is to be taken in the ſame compaſs that our Saviour gives it, when he ſays to the Father, *All mine are thine*, and *all thine are mine* i. The meaning is, that,

(1.) The greateſt believer will need it. The chiefeſt of all the apoſtles deſires to be 'found in 'him, having on the righteouſneſs that is of God 'by faith *k*.' And,

(2.) The meaneſt ſhall have it. He gathers *the lambs in his arms* l. From hence he has his praiſes above; 'To him that loved us, and waſhed us from 'our ſins in his own blood, be glory and dominion *m*.' When we come 'to ſee the King in his beauty, and 'behold the land that is afar off,' we ſhall find, indeed, 'the ſword upon his thigh;' but, however, *his garment is dipt in blood* n. It is the doctrine we now admire, and we ſhall hear it rung through the palace of the King. There will be a confluence of perſons and praiſes from the whole compaſs of time, and the whole circle of nature; all of them together pouring in their eternal melody in thoſe words.

Thou art worthy, for thou waſt ſlain, and haſt redeemed us to God by thy blood, out of every kindred and tongue, and people and nation.

i John xvii. 10. *k* Phil. iii. 9. *l* Iſa. xl. 11.
m Rev. i. 5. *n* Rev. xix. 13.

5 JY61

A

Plain Scriptural Account of a *Sinner*'s Juſtification before God.

IN FOUR

SERMONS.

By Mr. ROBERT BRAGGE.

Miniſter of the Goſpel.


BRITISH MUSEUM

A plain Scriptural Account of a SINNER'S JUSTIFICATION before GOD.

SERMON I.

GAL. ii. 16.

Knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt; even we have believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt, and not by the works of the law; for by the works of the law ſhall no fleſh be juſtified.

THESE words are like an alabaſter box of precious ointment, which, if rightly opened, and applied, will, under the influences of the Spirit, fill every believer's ſoul with the perfume thereof. In them the Spirit of truth, as he is Chriſt's glorifier, both lifts up a ſtandard againſt errors of all ſorts, in the doctrine of a ſinner's juſtification before God; and holds out a lamp of goſpel light, to direct awakened ſouls into the true way of goſpel juſtification: For they tell us how the apoſtles and primitive ſaints were all of them juſtified, and that negatively; 'Knowing that a man is not juſtified by the works of the law.' All taught of God in primitive times learned this great leſſon, that man, in his low and loſt eſtate, is not juſtified by the works of the law: What the law is, and what the works are, of which the apoſtle here ſpeaks, is placed in the cleareſt light,

by the twenty firſt verſe of the following chapter; 'For if there had been a law given, which could 'have given life, verily righteouſneſs ſhould have 'been by the law *;' which plainly intimates, that no ſuch law was given in the apoſtle's days; and may we not be aſſured, that no ſuch law has been given ſince? So that theſe words bar a ſinner's being juſtified before God, by the works of any law whatever, whether old or new, moral or ceremonial, perfect or remedial.

Then follows another leſſon, which all who were in Chriſt's ſchool learned, in thoſe early days; without which the former would have driven awakened ſinners to deſpair, 'but by the faith of Jeſus Chriſt,' that is, which has Chriſt for its object; as is evident from what follows; 'Even we have believed 'in Jeſus Chriſt.' Awakened ſinners, in that day, were not left to ſink under their load of guilt at mount Sinai, but were directed to mount Zion, and brought to Chriſt, as he is revealed thereon; for ſo it follows, 'Even we have believed in Jeſus Chriſt, 'that we might be juſtified by the faith of Chriſt, 'and not by the works of the law:' Then is added a farther confirmation of the fore-going aſſertion; 'For by the works of the law ſhall no fleſh be juſti- 'fied.'

In ſpeaking therefore to this great ſcripture, ſo expreſſive of the faith and actings of primitive ſaints, I ſhall obſerve the following eaſy method.

I. I ſhall ſhew what it is for a guilty ſinner to be juſtified before God, the Judge of all.

II. I ſhall enquire whence it is that any of Adam's fallen poſterity are juſtified.

III. I ſhall ſhall ſhew how it is that ſinners are juſtified.

* Gal. iii. 21.

IV. I

IV. I ſhall endeavour to guard you againſt errors of all ſorts, relating to a ſinner's juſtification before God.

I. I ſhall ſhew what it is for a ſinner to be *juſtified* before God: where I ſhall briefly aſſign the difference between goſpel juſtification, and goſpel ſanctification; the blending of which together is a Poiſh error, very pernicious, and of fatal conſequence, as it militates againſt the Proteſtant doctrine of imputed righteouſneſs, and caſts a very dark veil on ome of the brighteſt parts of the apoſtle Paul's epiſtles; and, which is worſt of all, tends to eclipſe he glory of Chriſt, as he is the end of the law for ighteouſneſs, to every one that believes; who is irſt made righteouſneſs, and ſo ſanctification to us: 'Of him are ye in Chriſt Jeſus, who of God is made to us wiſdom righteouſneſs, and ſanctification, and redemption *;' which order of God relates to the pplication of ſalvation, and ought not to be invertd, nor broke in upon, by ſuch as preach the goſpel.

Goſpel juſtification is a change of ſtate and condion in the eye of the law, and of the law-giver; hereas goſpel ſanctification is a bleſſed conformity f heart and life to the law, or will of the law-giver. The firſt is a relative change, from being guily to be righteous; the other is a real change, from eing filthy to be holy: By the one we are made ear to God; by the other we are made like to him. y being juſtified, of aliens we are made children; y being ſanctified, the enmity of the heart is ſlain, nd the ſinner made not only a faithful loyal ſubject, ut a loving dutiful child. This may be ſet in the eareſt light by the following ſimile: Our children, e day they are born, are as much our children as ey are ever after; but they are many years grow-

* 1 Cor. i. 30.

ing up into a ſtate of manhood; their likeneſs to us, as it reſpects the mind, as well as the body, is daily increaſing: Thus a king's firſt-born ſon is heir apparent to the crown, whilſt lying in the cradle; after-growth adds nothing to his title; but it does to his fitneſs to govern, and to ſucceed his father. Our right to heaven comes not in at the door of our ſanctification, but at that of our juſtification; but our meetneſs for heaven does. By Chriſt's righteouſneſs, it being upon us, we have a right to the inheritance; and by Chriſt's image, it being drawn upon us, we have our meetneſs.

I ſhall next obſerve, that to be juſtified, is more than barely to be forgiven; for to be entitled to, and brought to heaven, muſt be more than to be ſaved from hell: A man may be brought in not guilty at the king's bar, without being advanced in the king's court: a prince may pardon a traitor, without confering on him any further favours. God's juſtified ones, are not only forgiven, according to the riches of the Father's grace, but they are 'bleſſed with all ſpiritual bleſſings in heavenly places,' according to the largeneſs of the Father's heart. Chriſt, as the Lord our righteouſneſs, has brought in ſuch a way of knowing and of enjoying God, as the firſt Adam and his covenant were utter ſtrangers to; to wit, a ſeeing God face to face, in the preſence chamber of heaven, and a being filled with God, even with all his fulneſs: God's juſtified ones are not barely to live, but to reign in life by Chriſt Jeſus.

Now, to prevent miſtakes, as well as to clear up ſeveral texts of ſcripture, I would obſerve, that we read in ſcripture of a two-fold juſtification, neither of which is the juſtification I am to ſpeak to. We read of a comparative juſtification; 'The Lord ſaid 'unto me, backſliding Iſrael hath juſtified herſelf, 'more than treacherous Judah *.' Of this we alſo read;

* Jer. iii 11.

read; 'I tell you, this man, (that is, the Publican,) 'went down to his houſe juſtified, rather than the 'other *.' We alſo read, in ſcripture, of a declarative juſtification; 'By thy words thou ſhalt be ju-'ſtified, and by thy words thou ſhalt be condem-'ned †.' The ſaints all of them ſpeak the language, not of Aſhdod, but of Canaan, and by ſo doing they evidence themſelves to be of the number of God's juſtified ones; whereas Chriſtleſs ſinners ſpeak the language not of heaven, but of hell. Of this declarative juſtification the apoſtle James ſpeaks, in the ſecond chapter of his epiſtle; who, in this view, may eaſily be reconciled with the apoſtle Paul. The charge of ſin brought againſt us by the law of God; and that of being hypocrites, of which the ſaints are falſely accuſed by the men of the world, are two different charges: By good works the believer vindicates himſelf from the latter, as the apoſtle James did; but it is not by any works of righteouſneſs that the ſaint, though an apoſtle, hath done, or can do, that he is freed from the former. For a guilty ſinner to be juſtified before God, the Judge of all, is more than to be either comparatively or declaratively juſtified; which is the juſtification I am to treat of.

In doing which, I ſhall not conſider it as it is an immanent act in God: God's immanent acts are ſurrounded with light inacceſſible, and full of glory; and are as far, nay, infinitely farther, out of the reach of our minds, than the higheſt ſtar in heaven is beyond the reach of our arms. As he muſt be a man, and not an inferior being, who knows what the immanent acts in man are, or how things lie in his mind and will; and he muſt be an angel who knows what the immanent acts of an angel are; ſo he muſt be God, who knows what the immanent acts in God are, or how things lie in the divine

* Luke xviii. 14. † Mat. xii. 37.

mind and will. Thus God himſelf ſpeaks of them: 'My thoughts are not your thoughts, neither are 'your ways my ways, ſays the Lord; for as the 'heavens are higher than the earth, ſo are my ways 'higher than your ways, and my thoughts than 'your thoughts *.' It muſt therefore be ſafeſt in this, and in all other goſpel doctrines, to ſoar no higher, than the wing of the word will carry us.

In the word, we read of a court held by God, as a Judge, in Paradiſe; before whom our firſt parents were audibly cited, tried according to truth, and condemned in righteouſneſs. God alſo held a court on mount Sinai; the ſight whereof was ſo terrible, that Moſes, though a typical mediator, quaked and trembled, as did the mount on which it was held. But he now holds his court on mount Zion; where it is proclaimed, as on the houſe top, 'That by 'Chriſt all who believe are juſtified from all things, 'from which there was no being juſtified by the law 'of Moſes †:' That we are freely juſtified by his grace, thro' the redemption that is in Jeſus; that Chriſt is the end of the law for righteouſneſs, to every one that believes; and that we are made the righteouſneſs of God in him: 'He has made him to 'be ſin for us, who knew no ſin, that we might be 'made the righteouſneſs of God in him ‡:' which laſt is the amazing account we have in ſcripture of a ſinner's juſtification before God; which, to be ſure, is the wonder of angels, that man fallen ſo low in the firſt Adam, ſhould be raiſed ſo high in Chriſt the ſecond; that they who are hell-deſerving duſt and aſhes in themſelves, ſhould be made the righteouſneſs of God in another.

So that for a ſinner to be juſtified before God, is not, properly ſpeaking, for him to have the effects and fruits of Chriſt's purchaſe imparted; for ſo they are in a ſinner's regeneration: But to have that righte-

* Iſa. lv. 8, 9. † Acts xiii. 39. ‡ Rom. x. 4.

righteouſneſs of his, which is made up of his active and paſſive ſuretyſhip obedience to the law of God, as a covenant, imputed; by which he not only fulfilled the law, but magnified it, ſo as to make it infinitely honourable, as well as repaired the breaches thereof: This righteouſneſs was wrought out for us, long before we had a being, but it is not to, nor upon us, in the ſenſe of the ſcripture, till we believe. To talk as ſome have done, and ſtill do, that the effects of this righteouſneſs are imputed, is to ſpeak very improperly, as well as unſcripturally; theſe are imparted, but it is the righteouſneſs itſelf that is imputed: How elſe could it be ſaid, as it is in ſcripture, that believers are 'made the righteouſneſs of 'God, in Chriſt;' and that in 'Chriſt we have all 'righteouſneſs for our juſtification?' The laſt of which is the language of the Old Teſtament, as the firſt is of the New.

In the ruin brought upon us by the firſt Adam, not only the diſmal fruits and effects of his fall are imparted, but the guilt of his firſt ſin is imputed; he being our federal head, by the ſame divine appointment that he was our common parent; as is evident, beyond all contradiction, from that great text *; 'Therefore as by the offence of one, judg-'ment came upon all men to condemnation; even 'ſo, by the righteouſneſs of One, the free gift came 'upon all men to juſtification of life; for as by one 'man's diſobedience many were made ſinners, ſo by 'the obedience of one ſhall many be made righte-'ous.' Let the apoſtle Paul, who was once a Phariſee, determine whether Chriſt's righteouſneſs be not imputed, as well as its purchaſed grace imparted; 'That I may be found in him, not having my 'own righteouſneſs, which is of the the law; but 'that which is through the faith of Chriſt, even the 'righteouſneſs

* Rom. v. 18.

'righteouſneſs which is of God by faith *.'—Thus much may ſuffice for the firſt general head.

II. I ſhall very briefly ſhew *whence* is it that any of Adam's fallen poſterity are juſtified. Had our firſt parents continued ſtedfaſt in God's covenant, their juſtification would have been owing to a righteouſneſs of their own, wrought out by their own care and induſtry; but our juſtification, who are ſinners, and as ſuch are fallen infinitely ſhort of the glory of God, muſt be owing to another ſpring; even the free, abounding, ſuperabounding grace of God. Adam's juſtification would have been according to the dues of creation; whereas our juſtification is every way conſidered above the dues thereof; being wholly of grace, and not of works. This, and no other, is the account which the ſcriptures give of it; 'Being juſtified freely by his grace, thro' the redemption that is in Jeſus †:' In which words are joined what the Arians and Arminians ſay can never meet; even a being freely juſtified by grace, and a full price laid down to obtain it: But the ſeeming contradiction vaniſhes, by conſidering, that the price was neither ſought, nor brought by us; but is only and wholly the proviſion and gift of grace; which gift is ſo contrived, as to manifeſt the grace of God to the uttermoſt: It is that grace may ſhine forth the brighter, and not be eclipſed, that this way of juſtification was pitched upon; for Chriſt the Redeemer was, throughout the whole of his ſuretyſhip, undertakings, and performances, to the praiſe of the glory of the Father's grace. Never did grace ſo triumph, as in the proviſion and gift of Chriſt. Every ſtep the Redeemer took in this great work, was moſt expreſſive, as of the love of his heart, ſo of the grace of the Father's; which hereby is ſo fully and glorioufly manifeſted, as to be ſaid to reign, through

* Phil. iii. 9. † Rom. iii. 24.

through Chriſt's righteouſneſs, to eternal life. 'Moreover, the law entered, that the offence might 'abound; but where ſin abounded, grace did much 'more abound: that as ſin has reigned to death, ſo 'grace might reign, through righteouſneſs, to eter-'nal life, by Jeſus Chriſt our Lord*;' of the reign of which there ſhall be no end. Our ſhoutings will be grace, grace, not only when we firſt come to heaven, but ever after; which will be enlarged rather than ſtraitened, and ſtrengthened rather than grow low and weak, throughout the endleſs ages of eternity. As they about the throne reſt not, ſo they ceaſe not thus to give glory; of which reign, how ſmall is the portion which the moſt knowing among us at preſent know? We writ and preach, and think and talk, but like ſo many children about it; which is the apoſtle's own compariſon, though he had been wrapt up into the third heaven. As no words could expreſs to the queen of Sheba the glory of Solomon's kingdom, ſo leſs able are words to expreſs the glory of the reign of grace; the ſuperabounding's of which will fill an eternity, as a ſpring-tide doth our rivers, and employ all heads, hearts, and tongues about the throne; when our likeneſs to our glorified head, the Lord Jeſus Chriſt, ſhall be compleat.—Thus much may ſuffice for the ſecond enquiry.

III. I ſhall ſhew *how* it is that ſinners are juſtified. The light of nature may know ſomething relating to the juſtification of a man, in a ſtate of innocency, on the foot of a covenant of works; but it knows nothing how it is that ſinners are juſtified on the foot of a covenat of grace; this is ſuch a ſecret, as was hid from men, and from angels: To the Bible alone we owe the diſcovery of this rich mine of goſpel treaſure; in digging into which, I ſhall obſerve the following method.

1. I

* Rom. iii. 24.

1. I ſhall ſhew, out of ſcripture, what part in this weighty affair is aſſigned to God the Father

2. I ſhall ſhew what part is aſſigned to the Lord Jeſus Chriſt. p. 81

3. I ſhall ſhew what part is aſſigned to the ever bleſſed Spirt. p. 89

4. I ſhall ſhew what is the uſe of faith, in a ſinner's juſtification; where I ſhall anſwer a threefold enquiry.

(1.) Whether faith be only a manifeſtation.

(2.) Whether the believer may, in any ſenſe, be ſaid to be juſtified before faith.

(3.) How it is that elect infants, dying in infancy, are juſtified.

5. I ſhall evince the ſure connexion which there is between faith and actual juſtification.

6. I ſhall aſſign to good works their proper place, in this weighty affair.

7. I ſhall ſhew of what uſe the law, the written word, and the court of conſcience are therein.

1. I ſhall ſhew what part in this great affair God the Father takes to himſelf, according to the Scriptures. He there ſpeaks of himſelf as being the Judge of all; and of conſequence he muſt have a principal hand therein. Accordingly we read, that it is God who juſtifies; 'Who ſhall lay any thing 'to the charge of God's elect? It is God that juſti-'fies *:' To whom all who believe in Jeſus come to be juſtified; 'and to God the Judge of all †.' He who paſſed ſentence upon ſinning Adam, with all he repreſented, as a federal head, and ſhould ever ſpring from him, as a common parent, of whoſe holy and perfect law all ſin is the tranſgreſſion; He it is that juſtifies, or no fleſh could be truly, or to any ſaving purpoſe, juſtified.

That this great and ſolemn tranſaction may appear to be the pleaſure of the Lord, being effected not only

* Rom. viii. 33. † Heb. xii. 23.

only with a ſalvo to his truth and holineſs, but in a way moſt expreſſive of all the divine perfections, whereby the Father may get to himſelf, in point of manifeſtation, a glorious name for ever, the wonderful platform of a ſinner's juſtification, with all that leads to it, or is contained in it, or is conſequential upon it, is ſpoke of, in ſcripture, as his contrivace, and there repreſented not only as the birth, but as the maſter-piece of his adorable wiſdom; 'Where-'in the hath abounded towards us, in all wiſdom 'and prudence: So that the ſinner's juſtifying righ-'teouſneſs, is the proviſion and gift of his love and 'grace; and he who brought in or wrought out 'this righteouſneſs, the Lord Jeſus Chriſt, is his 'righteous ſervant: Thou art my ſervant, O Iſrael, 'in whom I will be glorified *,' ſaith the Father to Chriſt. The Lord Jeſus Chriſt finiſhed tranſgreſſion, and made an end of ſin, and reconciliation for iniquity, and brought in everlaſting righteouſneſs, under a double character; the one ſubordinate to the other; as God's righteous ſervant, and by God's appointment, his peoples righteous ſurety; who came into this world, as ſent by the Father, and ſet about this great work, as one compleatly fitted for it, and fully authoriſed to accompliſh it by the Father. Of both theſe you read at large in the ſixty firſt chapter of Iſaiah; 'The Spirit of the Lord God 'is upon me, becauſe the Lord hath annointed me 'to preach good tidings †,' &c. 'Chriſt glorified 'not himſelf to be made an High Prieſt; but he 'that ſaid unto him, Thou art my Son, this day have 'I begootten thee. ‡' Neither did he act in his own name in the diſcharge of that office; 'I am come 'in my Father's name, and ye receive me not;' whoſe Father was always with him, as Man and Mediator. He both aſſiſted and accepted him, throughout the whole of his obedience, whether

* Iſa. xlix. 3. † Iſa. lvi. 1. ‡ Heb. v. 5.

active

active or paſſive, and was with him in his private life, as well as in his publick ſhewing to Iſrael: He was not alone in the cradle, nor in his reputed father's houſe, any more than at Jeruſalem, or in the temple; who was raiſed from the dead by the glory of the Father, whereby he was actually and publicly juſtified, not barely from the falſe accuſations of his enemies, but as his peoples ſurety and great repreſentative, from all thoſe ſins he had undertook to ſatisfy for. He told his diſciples, that the 'Spirit 'ſhould convince the world of righteouſneſs becauſe 'he went to the Father;' for had he not fulfilled all righteouſneſs, inſtead of being received up into glory, he had been ſent back to finiſh the work which the Father gave him to do.

The Father's part, therefore, in this weighty affair, is to provide for his people a juſtifying righteouſneſs, in all reſpects, perfect and compleat, ſuch as his law, the great ſtandard of all righteouſneſs, requires: And as to provide it for them, ſo to impute it to them, which is done by him, as Judge of all, not audibly by a voice from heaven, but by a more ſure word of prophecy, as out of the mouth of two matchleſs witneſſes the Old and the New Teſtament. God's written word as really anſwers to the records of heaven, as the counterpart doth to the original deed; for as the law is a perfect copy of God's will, ſo the goſpel is as perfect a copy of God's heart: Saints and ſinners may depend upon it, that what the word of God now ſays they are, Chriſt, as Judge, will declare them to be. We are not one thing in the eye of the word, and another thing in the eye of Chriſt; who will own and honour his written word, as all along, ſo at laſt. As certainly as that declares Chriſt's righteouſneſs to be upon us who believe, it is ſo, according to eternal purpoſes, to all thoſe ends of love and grace, for which it was contrived and provided by the Father.

None

None, ſave God, the Judge of all, could make Chriſt to be ſin for us; and none, ſave God, the Judge of all, can make any of us the righteouſneſs of God in him: Both which are aſcribed to him; 'All things are of God; who has reconciled us to 'himſelf by Jeſus Chriſt, and has given to us, the 'miniſtry of reconciliation; to wit, that God was 'in Chriſt, reconciling the world to himſelf, not 'imputing their treſpaſſes to them; for he has made 'him to be ſin for us, that we might be made the 'righteouſneſs of God in him *;' which bleſſed exchange muſt be the wonder of angels, and will be for ever the wonder of all the ſaints.

The proviſion, revelation, and imputation of this righteouſneſs, is wholly and ſolely of grace, in the ſuperaboundings thereof; therefore is it once and again called the *gift of righteouſneſs*, which is its new-teſtament name; ſuch a gift as has an abundance of grace going along with it, 'Much more 'they who receive an abundance of grace, and of 'the gift righteouſneſs, ſhall reign in life by one 'Jeſus Chriſt †.' To conceive of God, as of a juſt God, and not as a Saviour, borders upon deſpair; and to conceive of him as of a Saviour, and not as a juſt God, borders upon preſumption; but to conceive of him, as being a juſt God, and a Saviour, is to form right and becoming thoughts of him, ſuch as both Teſtaments furniſh us with: For thus God ſpeaks of himſelf; 'There is no God elſe beſide me, 'a juſt God, and a Saviour ‡.' And therefore thus ſhould we think of him; his being a juſt God ſhould but the more endear him, as he is the provider of righteouſneſs; and his being a Saviour, ſhould but the more encourage us to plead this righteouſneſs with, and before him, as Judge of all. In a word, as the whole of our ſalvation, by the Lord Jeſus Chriſt, is of grace, *(By grace are ye ſaved;)* ſo is this

* 2 Cor. v. 18. † Rom. v. 17. ‡ Iſa. xlv. 21.

this main branch thereof, a ſinner's juſtification before God.

I ſhall conclude this diſcourſe by endeavouring to return an anſwer to the following enquiry; which contains the greateſt difficulty that can be raiſed againſt the head of doctrine I am upon; which lies at the bottom of every ſinner's heart, in objecting againſt the being of a God, and the truth of the goſpel in general, as well as this of a ſinner's juſtification before God in particular. The objection is this: Why was ſin ſuffered to enter this world, which hath hurled ſuch confuſion quite round the globe; to finiſh which, in a way of ſatisfaction, coſt God ſo dear, as the blood of his own and only begotten Son? To which I anſwer; 'God made man 'upright, but they have ſought out many inventi-'ons*:' The firſt ſin was, to be ſure, the genuine birth of free-will. Now, to aſk, why God made a free agent, and ſuffered him to act ſuitably to his nature, that is, freely, would be a vain and a fooliſh enquiry. We may ſafely conclude, that had not God known how to deal with ſuch an enemy as ſin, ſo as to bring glory to himſelf, and good to the choſen people, out of all the confuſion with which ſin hath filled this world; he would never have ſuffered it to have entered: But the ſame ſuper creation grace which prevented the fall of the elect angels, would have interpoſed, and prevented the fall of the elect among the children of men; ſo that the goſpel is a full anſwer to this bold enquiry: According to which, God is commending his love in the gift of his Son; may we not ſafely ſay, ſo as it could no other way be ſo ſweetly and fully, ſo ſurprizingly and glorioufly recommended? 'But God com-'mends his love towards us, in that while we were 'yet ſinners, Chriſt died for us†.' He alſo, who is an infinitely wiſe and holy God, takes occaſion, from

* Eccl. xvii. 29. † Rom. v. 8.

from the aboundings of ſin, to manifeſt the ſuperaboundings of his grace: 'Moreover, the law entered that the offence might abound; but where ſin 'abounded, grace did much more abound; that as 'ſin has reigned to death, ſo might grace reign to 'eternal life, by Jeſus Chriſt our Lord *.' In the goſpel we have a new diſplay of all the divine perfections; according to which, God, who is love, is not content to manifeſt his love in a direct way, as it was manifeſted towards the elect angels, and, without any more to do, fix us in glory, but has pitched upon ſuch ways of manifeſting his love, as contain in them fathomleſs depths, unmeaſurable heights and incomprehenſible breadths and lengths: For the love in God's heart being infinite, muſt be as great as all tranſient acts can expreſs for ever; not only ſuch as are plain and obvious, but ſuch as are in the deep waters, and take the moſt aſtoniſhing compaſs and turns.

To create ſuch a free agent as man, has nothing in it unbecoming an infinitely perfect Being, who was made in the image of God, and placed at the head of this lower creation, as lord thereof. Whatever became a bountiful Creator to beſtow on man, was, with a very liberal hand, given to our firſt parents: Nothing that could be called a creation-due was with-held from them; but, as creatures, they were mutable; and, as rational, they were free. To enter into covenant with our firſt parents, who were made but a little lower than the angels, and crowned with ſo much glory and honour, was but a farther honour put upon them; neither does this carry or contain in it any thing unbecoming the Majeſty of God. To ſuffer them to act ſuitably to the natural powers, and to the ſtate of probation they were placed in, that is, freely, though at this door ſin might enter, and did, yet this contains in it no-

* Rom. v. 20.

thing that is unbecoming: neither does his reſtraining and over-ruling ſo great and deadly an evil as ſin, for the manifeſtation of his own glory, in bringing light out of ſin's horrible darkneſs, and order out of all the confuſion ſin is big with, and hath, ſince the fall, brought into this world. Theſe things are expreſſive of power, and not of weakneſs, of adorable wiſdom, and not of folly: Thus the apoſtle ſpeaks of them, eſpecially of the latter, God's concluding, or ſhutting up all in unbelief, that he might have mercy upon all; and thus ſhould we: 'God has concluded all in unbelief, that he might 'have mercy upon all: O the depth of the riches, 'both of the wiſdom and knowledge of God! How 'unſearchable are his judgments, and his ways paſt 'finding out *!' This ſhutting up of all in unbelief, muſt include every choſen veſſel, both among the Jews and among the Gentiles; for the pronoun *them*, is not in the original.

The following ſimile, which I owe to the great Dr. Goodwin, may ſerve to illuſtrate what I have delivered on this head. Suppoſe a curious artiſt, who hath made the fineſt and the beſt veſſel of glaſs that was ever made, ſhould let it fall out of his hand, and break all in pieces, with a deſign to ſhew his greater ſkill in ſo ſetting together the broken pieces thereof, as to make it more beautiful, and uſeful, and ſtronger than ever, even ſo ſtrong as to be out of all danger of being ever broke; would any cenſure his conduct, or ſay he had acted a weak unbecoming part, in letting the glaſs he had made, with ſo much care and art, fall and break? Would not all commend the act, and admire his ſkill? For though to make glaſs is confeſſed, by all, to be a curious art; yet to be able ſo to ſet together broken glaſs, as to render it proof againſt all accidents, the hammer itſelf not excepted, would be a far greater

* Rom. xi. 32.

piece

piece of ſkill. The application is eaſy, and very inſtructing; tho' the ſimile falls ſhort in this, that man broke and deſtroyed himſelf; 'O Iſrael, thou 'haſt deſtroyed thyſelf; but in me is thy help *.' For God to make ſo noble a creature as man, 'endowed, as, to be ſure, he originally was, with ſuch noble powers, and vaſt capacities, was much; but to new-form him, after ſin had marred and broke him; as he ſhall undoubtedly be formed by Chriſt, as to body, as well as ſoul, in the morning of the reſurrection, is much more. The ſaints will not then complain of God, nor be tempted to charge him fooliſhly, for ſuffering ſin to enter: And as for the Atheiſt and the Deiſt, they will then be ſtruck dumb, and for ever ſilenced. The reſtitution of all things by Chriſt, the ſecond Adam, will ſet all that relates to, or is conſequential upon the ſin and fall of the firſt Adam, in the cleareſt and moſt aſtoniſhing light.

There are two new-teſtament texts, as full of glory, as any in the whole book of God, which I would turn to, and direct how they may with ſafety be received, and feaſted upon, and ſhould be ſo by the whole houſhold of faith: The firſt of them is this; 'That in the diſpenſation of the fulneſs of 'times, he might gather together in one all things 'in Chriſt; both which are in heaven, and which 'are on earth, even in him †.' The other is this; 'And having made peace through the blood of his 'croſs, by him to reconcile all things to himſelf; 'by him, I ſay, whether they be things in earth, 'or things in heaven ‡.' Now, to carry theſe texts beyond the election of the Father's grace, is to abuſe them; but to underſtand them of the full birth of electing and redeeming love, is to make a right uſe of them: And of that other which is like to them; 'Whom the heaven muſt receive, till the

* Hoſea xiii. 9 † Eph. i. 10. ‡ Col. i. 20.

'times of the reſtitution of all things, which God 'has ſpoken by the mouth of all his holy prophets, 'ſince the world began *.' Neither man, the inhabitant, nor this earth, on which he dwells, are what they originally were, or as they at firſt came out of the hand of God; but both are what they became through ſin, like the ſhreads of a broken veſſel. Man is a child of darkneſs; a ſlave to ſin and Satan; a wolf to his neighbour; a rebel to his God, and the deſtroyer of himſelf: And as for the earth on which man walks and dwells, ſin has turned it into an howling wilderneſs; its atmoſphere is filled with irregular winds, hurricanes, and ſtorms; with noxious vapours, blaſts, and lightnings; with terrible thunder, and ſometimes with prodigies and frightful ſights: The earth is ſo far from being alike fruitful; that in it are ſandy deſarts, and barren heaths, hard rocks, and flaming mountains. Its fields bring forth thorns, and briars, and weeds in an abundance; there is the nettle, and the hemlock, with other poiſonous plants, and hurtful fruits: its inſects are many of them armed with ſtings, and ſome full of deadly poiſon: There is the viper and the ſcorpion; its birds and beaſts are birds and beaſts of prey: And as for men, how many are the defective, as well as monſtrous births among them? Thouſands are blind, and deaf, and crooked from the womb; and thouſands are ſtrangled in the birth: All are born mortal; and how many die ſoon after they are born? They juſt ſalute the world, and ſo take leave of it. All which things are the fruits of the curſe, and undeniable inſtances and proofs of God's hatred of ſin, and of his holy diſpleaſure againſt ſinners.

But, after all that can be ſaid on this head, to ſilence gainſayers, that wiſe and moſt comprehenſive ſaying of Chriſt, occaſioned by the goſpel's being hid

* Acts iii. 21.

hid from the wiſe and prudent of the world, and revealed unto babes, ſhould ſatisfy all true believers: 'Even ſo Father, for ſo it ſeemed good in thy ſight *.' To his ſovereign will and pleaſure, who works all things after the counſel of his own will, it ſeemed good, for wiſe and holy ends, to ſuffer the fall of our firſt parents, and, by them, ſin to enter: and to his ſovereign grace it ſeems good, thus wonderfully to over-rule it, as to the whole election of his grace. All which leſſens not the evil that is in ſin; no more than the ſkill of a phyſician, in preſcribing a ſovereign antidote, leſſens the malignity that is in poiſon: nor is it any ways the leaſt excuſe for ſinners, who tranſgreſs the law with hearts full of enmity againſt the goſpel. Might natural men quite round the globe have their wills, Chriſt would be in heaven alone. To quarrel with electing love, as it is manifeſted in the goſpel, and with him, that juſtifies ſuch as believe in Jeſus, is to quarrel with the beſt and the only effectual way of drawing us out of the pit, and bringing us ſafe to glory. How empty would the ſtory of Joſeph have been, had he not been envied, and ſold by his brethren, with all that was conſequential thereupon? whereas it is now one of the moſt remarkable and ſurprizing that was ever wrote. How ſweet did Iſrael's bondage in Egypt, make Iſrael's reſt in Canaan? and how aſtoniſhing and full of God was their deliverance? God's ſovereign will and pleaſure is, in many inſtances, the *ne plus ultra* of the believer's enquiries: No other, nor better reaſon can be given, why the world is not as many millions of years old, as it is thouſands; and why the globe of this earth is not as large as the body of the ſun; and why the numbers of the elect are not double or triple to what they are, who, conſidered in the firſt fruits, and in the full vintage, will be an innumerable multitude. He, who

* Luke x. 21.

who works all things after the counſel of his own will, is in theſe things accountable to none; neither to men, nor to angels: None may ſay to God, what doſt thou? whoſe own glory, in the manifeſtation of it, muſt, beyond all diſpute, be his higheſt end: A conſideration which ſhould not only quiet, but rejoice all who believe unto righteouſneſs; who cannot deſire more than is entailed on them, in that ſingle, but great text: 'Let none glory in man, 'for all things are yours; whether Paul, or Apol-'los, or Cephas, or the world, or life, or death, 'or things preſent, or things to come: all are yours; 'you are Chriſt's, and Chriſt is God's *.' Can the great ſoul of man, when enobled and enlarged by regenerating grace, open its mouth wider, or deſire more? Let us therefore, who are among God's juſtified ones, join in giving thanks with thoſe of whom the apoſtle ſpeaks; 'All things are for your 'ſakes, that the abundant grace might, through the 'thankſgivings of many, redound to the glory of 'God †' In ſo high and comprehenſive a ſenſe does praiſe wait for God in Zion; whoſe inhabitants are encouraged to praiſe God, by being told, as from the mouth of God, 'Whoſo offers praiſe, glo-'rifies me.' They therefore whom God juſtifies, ſhould not, upon every ſlight occaſion, or new trouble, hang their harps upon the willows, but rather look up, to have them new tuned, by a freſh anointing.

* 1 Cor. iii. 21, 22. † 2 Cor. iv. 15.

SERMON

SERMON II.

GAL. ii. 16.

Knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt; even we have believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt, and not by the works of the law; for by the works of the law ſhall no fleſh be juſtified.

IT is a ſweet word, and full of encouragement to us proteſtants, to ſuffer for the truth, as well as to defend it; 'Lift up your eyes to the heavens, 'and look upon the earth beneath; for the heavens, 'ſhall vaniſh away like ſmoak, and the earth ſhall 'wax old, like a garment; and they that dwell there-'in ſhall die in like manner: but my ſalvation ſhall 'be for ever, and my righteouſneſs ſhall not be abo-'liſhed *.' Let the batteries raiſed by hell, and by Rome, againſt the proteſtant doctrine of a ſinner's juſtification before God, be never ſo many, and be never ſo artfully planted, and boldly diſcharged, they ſhall not be able finally to prevail againſt it. He, who waved his right of being in heaven as ſoon as he was incarnate, and, in that ſenſe, left heaven to fulfil all righteouſneſs, will not ſuffer ſuch a jewel to be ſtole out of his mediatorial crown, as is his ſuretyſhip righteouſneſs.

2. I ſhall proceed to ſhew what *part* is, in ſcripture, aſſigned unto the Lord Jeſus Chriſt, in the

* Iſai. li. 6.

buſineſs

buſineſs of a ſinner's juſtification before God; where I beg leave to premiſe, for the preventing of miſtakes, which ſome are ready to run into, and for the clearing of ſeveral texts of ſcripture, which the Arians are very found of, that in many places of ſcripture, eſpecially in the New Teſtament, where Chriſt ſpeaks of himſelf, and is ſpoke of; it is ſpoke of him either as Son of man, or as ſuſtaining the character, and diſcharging the office of a Mediator. Thus is that ſcripture to be underſtood, in which Chriſt tells his diſciples, that 'the Father is greater 'than he;' and that other, with many more, where Chriſt aſſures us, that 'the Son can do nothing of 'himſelf;' and thus I ſhall all along conſider him. This leſſens not the neceſſity, nor the truth of Chriſt's being truly God, as well as man, but preſuppoſes it; for, as in nature a human body, ſuppoſe it had life and motion, without a human ſoul, would be fit for no poſt of ſervice, neither in church, nor in ſtate; ſo Chriſt's human nature alone, though the firſt creature, and the nobleſt of all creatures, without his divine, would no ways be fit to ſuſtain the character, nor to diſcharge the office of a Mediator. If we ſuppoſe a chryſtal globe to be never ſo large and clear, would it, of itſelf, have in it any light or heat; but if we could ſuppoſe it filled with the body of the ſun, how would it glow and ſhine? He, in whom dwells all the fulneſs of the Godhead bodily, which is affirmed in ſcripture of the Lord Jeſus Chriſt; for it is ſaid, 'In him dwelleth all 'the fulneſs of the Godhead bodily *;' muſt outſhine in glory, and out-do in uſefulneſs, all mere creatures, though there were never ſo many worlds of them, and be infinitely fit and capable to be head of the church, and Saviour of the body: Nothing can be too difficult for him to effect, nor too great for him to accompliſh; be it to finiſh tranſgreſſion,

* Col. ii. 9.

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in a way of ſatisfaction, or to bring in everlaſting righteouſneſs. Let us conceive, if we can, of any more fit to quicken the dead in ſins, and to raiſe the dead in nature; to govern the world, and to judge it; to bring off more than conquerors and ſafe to glory, ſuch as belong to the whole election of the Father's grace, or to make all things new, than he is, in whom dwells all the fulneſs of the Godhead bodily. This being premiſed, Chriſt's part in the buſineſs of a ſinner's juſtification before God, according to the ſcripture, is to bring in a juſtifying righteouſneſs for the whole election of the Father's grace. He, as the Surety of a better covenant, was called of God, and freely undertook to pay his people's debts, both that of ſatisfaction to the law, as a broken covenant, and that of ſervice to the law, as a covenant of works. He was accordingly made of a woman, and made under the law; 'When the 'the fulneſs of time was come, God ſent forth his 'ſon, made of a woman, made under the law *;' that is, under its preceptive part, as a covenant, as well as its penalty, a broken covenant: its preceptive part, as a covenant, being its principle part; to enforce which, all penalties, even among men, are added to their laws: As a covenant, the firſt Adam tranſgreſſed it; and therefore it became Chriſt, the ſecond Adam, thus to fulfil it. God's perfect law was, to be ſure, in the utmoſt perfection thereof, wrote on Chriſt's heart and nature, and ſo expreſſed throughout the whole of his life: 'Thy 'law is within my heart †.' He did more and better work for God; that is, work of greater worth and conſequence in the ſhort ſpace of thirty odd years, than the firſt Adam would, or could have done, had he continued ſtedfaſt in God's covenant to this day. Chriſt was fulfilling all righteouſneſs, whilſt lying in the cradle; which, doubtleſs, was part

* Gal. iv. 4. † Pſal. xl. 8.

part of his humiliation: of whom, whilſt an infant, it may be ſaid, that the firſt Adam, at the head of his lower creation, was but as his menial ſervant, being the figure of him, who was to come, 'who is 'the figure of him, who was to come *.' Chriſt, the ſecond Adam, was fulfiling all righteouſneſs, throughout the whole of his private life; for this alſo was part of his humiliation. Suppoſe the natural ſun ſhould be took out of the heavens, and be ſo leſſened and darkened, as to be hid for a time in one of the caverns of this earth, to bring about any of his adorable purpoſes, who made it; would not this ſurprize and fill with wonder all the inhabitants of the globe? I may ſafely ſay, that the obſcure and private life of Chriſt, the Son of righteouſneſs, was fuller of wonder. He went on fulfiling all righteouſneſs, active as well as paſſive, at Jeruſalem, and every where elſe; till he bowed on the croſs his high and holy head, ſaying, 'It is finiſhed.' Chriſt's ſuretyſhip righteouſneſs may be well called, for it really is, a robe of ſuper-creation righteouſneſs, being, in all reſpects, beyond and above the dues of creation; which no creature, neither men nor angels, could ſo much as ever have thought of, and much leſs have expected at his hand, who was their Creator, how liberal ſoever in other reſpects he had been towards them. This robe lay hid in the uppermoſt and moſt ſecret receſſes of God's ward robe, or rather heart, being wholly ſuper-creation grace: though Adam had, in a ſenſe, the moon under his feet, he could not thus challenge a being clothed with the ſun, which was not then riſen in his horizon; though the firſt Adam's world was made by Chriſt, and he was Chriſt's figure, yet he knew it not. This excellent and excelling piece of knowledge was reſerved for goſpel times; which ſo enobles the diſpenſation we are under, that it is called the kingdom of God, and

* Rom. v. 14.

and of heaven. Chriſt's ſuretyſhip righteouſneſs may be alſo called, for it really is, a robe of ſuperangelick righteouſneſs; which as far excels and outſhines the righteouſneſs of all the elect angels, as the ſhine of the ſun, in its meridian ſtrength, does that of the new moon: for, would it not be blaſphemy to call theirs, as Chriſt's is called, *the righteouſneſs of God!* or to ſay that they are 'made the righteouſneſs of God,' in their own, as we are ſaid to be made in Chriſt's righteouſneſs? God no where calls their righteouſneſs, as he does Chriſt's, *my righteouſneſs*; 'I bring near my righteouſneſs *.' Chriſt's ſuretyſhip righteouſneſs may be alſo called, for it really is, a ſuper-paradiſical righteouſneſs. Had our firſt parents continued ſtedfaſt in God's covenant, their robe of juſtifying righteouſneſs had been compleat; but not of like worth with this, the merit, as well as the atoning virtue of which is infinite. What is the richeſt livery of a lackey, if compared with the royal robes of a king? Nothing done by the figure of him that was to come, can be compared with what was done by Chriſt, the ſubſtance, whoſe ſuretyſhip righteouſneſs has in it to an overflowing, all the endearing, recommending properties, which that of a Saviour can have, to recommend it to ſinners. As,

(1.) It is a *ſin-finiſhing* righteouſneſs; ſo it is called in the Old Teſtament; *To finiſh tranſgreſſion* †; and it is abundantly declared ſo to be in the New. To finiſh the ſins but of one, even the leaſt of ſinners in a way of ſatisfaction, would have rendered bankrupt and beggared the arch-angel, not to ſay all the angels in heaven; whereas Chriſt, as Surety of a better teſtament, has, in a way moſt expreſſive of all the divine perfections, finiſhed the numberleſs ſins of the many thouſands of God's elect; who were choſe not only with Chriſt, as an elder bro-

* Iſa. xlvi. 13. † Dan. ix. 24.

ther, but in him as an Head. The ſcripture ſays, *God has choſen us in him* *, not to prevent our fall; for that would have obviated his other character of being our Saviour; for *he is Head of the church, and Saviour of the body* †: but to deliver us out of the pit, by bringing us off more than conquerors, and fixing us in glory beyond all danger, or ſo much as a poſſibility of loſing the manſions allotted us in his Father's houſe, where we are to be for ever with the Lord; *So ſhall we be ever with the Lord* ‡.

(2.) Being a ſin-finiſhing, it muſt of conſequence be a *juſtice-ſatisfying* righteouſneſs: For all the demands of God's vindictive juſtice upon us, and the whole of its controverſy with us, are founded on ſin; this would have no more a controverſy with the elect, among the children of men, were they not ſinners, than it has with the elect angels. I might have added; it is not barely a juſtice-ſatisfying, but a juſtice-declaring righteouſneſs; 'To declare his righteouſneſs, that he might be juſt ||.' The flames of hell, or all the penal ſufferings of men, and of devils in the bottomleſs pit, are not ſo full a declaration of God's vindictive juſtice, as were the ſuretyſhip ſufferings of Chriſt, the Lamb ſlain; the awaking of God's ſword againſt the man that was his fellow, is a non-ſuch inſtance of God's vindictive juſtice.

(3.) It is a *law-anſwering*, or rather *magnifying* righteouſneſs. Thus it is ſpoke of by the prophet: 'The Lord is well pleaſed for his righteouſneſs-ſake; 'he will magnify the law, and make it honourable §.' Sin being the tranſgreſſion of the law, pours the utmoſt contempt, both upon it, and upon God, the Law-giver; and was it as powerful, as it is exceeding ſinful, it would for ever cancel the one, and dethrone the other: the ſinner's wiſh would be every

* Eph. i. 4. † Chap. v. 23. ‡ 1 Theſſ. iv. 17.
|| Rom. iii. 26. § Iſa. xlii. 21.

ſinner's

ſinner's attempt, that there might be no God. Now, the law on which our firſt parents, in eating the forbidden fruit, poured ſuch contempt, and on which like contempt is poured by all their numerous offſpring, in their ſeveral generations; Chriſt, as the fulfiller of all righteouſneſs, not only fulfilled, to every jot or title, but by ſo doing, becauſe of the dignity of his Perſon, ſo magnified it, as it could have been no other way, that we can conceive of, magnified. This righteouſneſs therefore of his, though it is manifeſted without the law, from mount Zion, and not from mount Sinai; yet it is witneſſed to by the law, as well as by the prophets; 'Now 'the righteouſneſs of God, without the law, is ma-'nifeſted; being witneſſed to by the law, and by 'the prophets *.' From all which it follows, that,

(4.) Chriſt's ſuretyſhip righteouſneſs is not only a *God appeaſing*, but a *God delighting* righteouſneſs: For, is not the whole of our ſalvation, obtained thereby expreſly called the pleaſure of the Lord? 'The 'pleaſure of the Lord ſhall proſper in his hand †.' Never was the Father better pleaſed, for never was he more glorified, by any righteouſneſs, than he was by Chriſt's; who was raiſed from the dead, as God's righteous ſervant; and his peoples righteous ſurety; not by a ſingle attribute, ſuch as the power of God, or by the goodneſs, and tender mercy of our God; but by the glory of the Father. 'Chriſt 'was raiſed up from the dead, by the glory of the 'Father ‡:' this is a full proof that he was an offering, and a ſacrifice to God for a ſweet ſmelling ſavour.

Thus we ſay, what part is allotted in ſcripture to the Lord Jeſus Chriſt, in the buſineſs of a ſinner's juſtification before God. His province was to finiſh tranſgreſſion in a way not of bribery, nor of compoſition, but moſt expreſſive of the glory of all the

* Rom. iii. 21. † Iſa. liii. 10. ‡ Rom. vi. 4.

divine perfections; that is, in a way of real and full ſatisfaction; and ſo to make an end of ſin, as in the time and ſeaſon thereof, to put an everlaſting end to ſinning: for, as the choſen people ſhall ſorrow no more, ſo they ſhall ſin no more for ever, when in glory; and ſuch reconciliation for iniquity, that the once offended Majeſty of heaven may not only ſettle his abode with, and among the choſen people, as being his reſt; not deſiring to be any further glorified than he is in them, and by them, and will be ſo for ever; but may rejoice over them, with ſinging. 'The Lord thy God in the midſt of thee is 'mighty; he will ſave, he will rejoice over thee 'with joy; he will reſt in his love, he will joy o-'ver thee with ſinging*:' And to bring in for them ſuch an everlaſting righteouſneſs, as will outlaſt the laſting hills, and the canopy of heaven itſelf; in which the ſaints will outſhine angels, and be brought to be next to the throne: the merit of which is given forth in the bleſſings of grace here, and in thoſe of glory hereafter; and can no more be leſſened, than Chriſt's mediatory fulneſs can be exhauſted: from which the goſpel receives its name, being called the miniſtration of righteouſneſs, 'Much 'more doth the miniſtration of righteouſneſs exceed 'in glory†;' and in which all who believe come up with an everlaſting acceptance, with and before God the judge of all.

Chriſt, as the Lord our righteouſneſs, fills both teſtaments with his glory; for thus conſidered he is the ſum of the old-teſtament promiſes and prophecies; and the ſubſtance of old-teſtament types, and figures; and thus conſidered he is the treaſure hid in the field of the new. Paul's heart and life were not fuller of his phariſaic performances, before converſion, than they were of Chriſt, as the end of the law for righteouſneſs, to every one that believes af-

* Zep. iii. 17. † 2 Cor. iii. 9.

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ter converſion: His lip and pen, though once the lip and pen of a blaſphemer, ſounded the trumpet of the goſpel louder and ſweeter, and with greater ſucceſs than any before, or ſince his day. This was a fuller confirmation of the truth of the doctrines of the goſpel, and of this of imputed righteouſneſs, than it would be, ſhould the Mufti turn Chriſtian; or the Pope become a Proteſtant; and ſo both preachers of this righteouſneſs, which Chriſt wears as head of the church, and ſurety of the better covenant, upon the throne; as well as all the ſaints ſhine in it about the throne.

3. My next undertaking is to ſay ſomething concerning the *work* of the ever bleſſed Spirit in this great and weighty affair; a ſinner's juſtification before God. His office, according to the ſcriptures, is to apply purchaſed ſalvation; and of conſequence, to bring near this righteouſneſs. 'I bring near my 'righteouſneſs *,' ſaith God, ſpeaking of this robe, and gift of righteouſneſs; which he doth not only doctrinally by his word; but internally and powerfully by his own Spirit: who is no more a created being, or the ſpirit of a creature, than the power of God is a created power, or the power of a creature. Thus in all probability it was brought near to our firſt parents: we can hardly think that ſo great a preacher as God, ſhould beat the air, and ſpeak only to the ear, without ſpeaking to the heart of the firſt Adam; who was to hand down the goſpel to, and to teach his children the fear of the Lord. He alſo brought it near to two of Adam's ſons, to Abel and to Seth; and to how many more of his children we know not: He alſo brought it near to the Antediluvian fathers; particularly to Noah, who was a preacher thereof. God by his Spirit called Abraham out of a land of graven images; and gave him by an eye of faith to ſee at ſuch a diſtance of

* Iſa. xlvi. 13.

time Chriſt's day, as he was the finiſher of ſin, and fulfiller of all righteouſneſs: By the ſame ſearcher of the deep things of God it was brought near to Moſes, and to all the choſen people under the old Teſtament; and to thoſe unlikely inſtruments, the firſt founders of the goſpel diſpenſation, under the new; who, though illiterate fiſhermen, were ſo taught of God to ſpread the net of the goſpel, that one of them caught, that is, converted, three thouſand ſouls at once. Who, ſave the Spirit of life and power could of a perſecuting blaſpheming Phariſee, make ſuch an unwearied zealous preacher of Chriſt's righteouſneſs, as the apoſtle Paul was? This righteouſneſs is brought near, doctrinally, to all who hear the goſpel, or have the Bible; but powerfully, and ſavingly, only to ſuch as believe.

Now, if any are ſo curious as to enquire, why ſuch a righteouſneſs has not all along been carried both doctrinally and ſavingly to all mankind: I anſwer, To every individual ſoul for whom it was deſigned by the Father, and was wrought out by the Son, it hath along, and ſhall to the end of time, be ſavingly revealed: And as for others, they have, all along, in every place, where the goſpel hath been preached, poured the utmoſt contempt upon it: So that to ſend it doctrinally, where God has not a choſen people, is to expoſe it. Now, how few ſoever God's choſen people were before the flood, and were all along under the Old Teſtament, and ſtill are under the New; yet, under the latter-day glory, they will appear to be many, as the drops of dew, and as the ſand upon the ſea ſhore; eſpecially if the thouſand years of Satan's binding, and of the churches refreſhment, mentioned in the Revelations, be a thouſand of prophetical years; during which long ſpace of time, elect ſinners ſhall fly as a cloud, and flock unto Chriſt as doves to their windows. To be ſure, the numbers of God's elect, when all of them

them ſhall be brought ſafe to happineſs, will be ſuch as ſhall be moſt for the manifeſtation of the glory of each divine perſon, and of all the divine perfections; a congregation too great for any man to number, even 'ten thouſand times ten thouſand, which is 'ten thouſand millions; and thouſands of thou-'ſands*;' that is, millions without number. In compariſon with whom they in hell are dropped, and no mention is made of them, where we read of the winding up of diſpenſations; 'Every creature 'which is in heaven, and on the earth, and under 'the earth, and ſuch as are in the ſea, and all that 'are in them, heard I ſaying, Bleſſing, and honour, 'and glory, and power be unto him that ſitteth up-'on the throne, and to the Lamb, for ever and ever†.' So extenſive, and ſo glorious will the reign of grace be in ſuperabounding, where ſin in ſuch a number-leſs number of inſtances hath abounded: For, if the perſons pardoned cannot be numbered, much leſs can their ſins be ſo, that are forgiven them.

To diſtinguiſh aright between the letter of both Teſtaments, and the Spirit of power, which accompanies the preaching of the goſpel, as it is revealed in both Teſtaments, and makes it become effectual, is of the utmoſt conſequence: For though the letter of the goſpel is ſuited to us, as we are rational creatures; yet ſuch is the blindneſs of the ſinner's mind, through ſin, and the hardneſs of his heart, that inſtead of giving life, it kills: Whereas the promiſed Spirit, who is a Spirit of light, life, and power, ſuits us, as we are dead in ſins, and without ſtrength. The apoſtle thus diſtinguiſhes, and ſo ſhould we: 'Who alſo hath made us able mi-'niſters of the New Teſtament; not of the letter, 'but of the Spirit; for the letter killeth, but the 'Spirit giveth life‡.' By the letter of the word, God is drawing us with the cords of a man, which

* Rev. v. 11. † Rev. v. 13. ‡ 2 Cor. iii. 6.

is his own phraſe. 'I drew them with cords of a 'man *a*.' To which cords I would refer all goſpel calls and invitations, exhortations and dehortations; and thoſe moſt ſolemn proteſtations, that he delights not in the death of ſinners. 'Say to them, 'as I live, ſaith the Lord God, I have no pleaſure 'in the death of the wicked; but that the wicked 'turn from his way and live: Turn you, turn you 'from your evil ways; for why will you die, O 'houſe of Iſrael *b*?' And of the moſt condeſcending of entreaties; 'As though God did beſeech you by 'us, we pray you, in Chriſt ſtead, be ye reconcil-'ed to God *c*:' And thoſe ſtrong arguings; 'Where-'fore do you ſpend money for that which is not 'bread? and your labour for which ſatisfies not? 'Hearken diligently to me, and eat you that which 'is good, and let your ſoul delight itſelf in fatneſs *d*.' As in ſcripture there is the language of creation-due, ſuch as that to Cain, 'If thou doſt well, ſhalt thou 'not be accepted *e*? ſo there is the language of the law, as a rule of walk; which is the very firſt conſideration of the moral law, which was wrote as a rule of duty on the hearts and conſciences of our firſt parents, before God entered into covenant with them, of which the apoſtle ſpeaks; 'Who ſhew the 'work of the law, writ upon their hearts *f*.' There is alſo the language of the law, as a covenant of works; which is, Do this, and live; 'Or, the man 'that does thoſe things ſhall live in them *g*.' There is alſo the language of the law, as a broken covenant, which includes the thunders of Sinai, and tells us what ſin is, and what it deſerves, and is, according to the righteous judgment of God, due to ſinners for their ſins; how he might have appointed all to wrath, inſtead of appointing any to obtain ſal-

a Hoſea xi. 4. *b* Exek. xxxiii. 11. *c* 2 Cor. v. 20.
d Iſa. lv. 3. *e* Gen. iv. 7. *f* Rom. ii. 15.
g Rom. x. 15.

vation

vation by Jeſus Chriſt. Under this head is included the language due to free-will, though fallen, of which the law takes no notice, to make any abatements. The greateſt part of ſcripture language is that of Sinai, which is adapted to ſhew to ſinners both their want of Chriſt, and his worth. This takes in the doctrinal part of ſcripture, with all its calls and invitations, its motives and encouragements, with all its abſolute promiſes; ſuch as that great word of promiſe, which has all along been, and ſhall, to the end of time, be made good to the whole election of the Father's grace; 'I will be to them 'a God, and they ſhall be to me a people *.' The full birth of which fruitful promiſe is reſerved till the dawn of latter-day glory, when the fulneſs of the Gentiles ſhall come in, and all Iſrael be ſaved: At preſent, we ſee but the firſt fruits of electing love; the full vintage will not be till the glory of the Lord, as it ſhines forth in the face, and in the goſpel of the Lord Jeſus Chriſt, ſhall be ſo revealed, that all fleſh ſhall ſee it together. In the mean while, we, who preach the goſpel, are to publiſh it in general terms, leaving it to the Spirit, to make ſpecial application thereof to the choſen people. Thus Chriſt preached it; 'God ſo loved the world, 'that he gave his only begotten Son, that whoſoe-'ver believes on him ſhould not periſh, but have e-'verlaſting life †:' And ſo ſhould we, of whoſe ſucceſs in ſo doing we read; 'The election has ob-'tained it ‡:' And of their acceptance; 'For we 'are to God a ſweet ſavour of Chriſt, in them that 'are ſaved, and in them that periſh ‖.' We may ſafely conclude, that as the numbers of the elect are ſuch as ſhall, in the end, be found to be moſt for the manifeſtation of his glory, who choſe them, ſo is every circumſtance relating to them; ſuch as the time of

* Heb. viii. 10. † John, iii. 16. ‡ Rom. xi. 7.
‖ 2 Cor. ii. 15.

their

their birth into this world, as well as the time of their being born again, and brought ſafe to glory.

The uſual way of the Spirit, in bringing near Chriſt's righteouſneſs to the hearts and conſciences of God's elect, is to erect ſuch a tribunal in the court of conſcience, as all the buſineſs and pleaſures of life cannot huſh nor bribe; before which the moſt bold and daring of ſinners, how careleſs and ſecure ſoever they may for many years have been, are ſecretly cited, and cannot help making their appearance; where their paſt lives and actions are called over, and their very hearts and natures looked into; and they are tried, not only by the letter, but by the ſpirituality of the law, and found to be rebels in heart and life; and, as ſuch, to be worthy of death, not only temporal, but eternal. Thus they, who once dreamed of nothing but eaſe and impunity, become ſelf-condemned, and continue terrified, and in diſtreſs, till they are led by the word and Spirit to Chriſt, as 'the end of the law for 'righteouſneſs, to every one who believes; in whom 'we have redemption through his blood, the forgive-'neſs of ſin, according to the riches of the Father's 'grace;' by acting faith in whom, though it be but a faith of reliance; the ſtorms raiſed in their conſciences, by a ſight and ſenſe of ſin, are ſtilled, and they are made thankful, as well as eaſy, and ſo fitted to run in the ways of God's commands. They, by the ſame Spirit that teaches them to lay aſide the temper of the Phariſee, and not to work for life, either by way of merit or atonement, are enabled to work from life, and conſequently to do more and better work for God, than all the children of men do beſides: So that God's handful of corn, on the top of the mountains, is made to ſhake like Lebanon; and they of the city, that is, of Zion, are brought to flouriſh, like the graſs upon the earth.

Thus God, who was with Chriſt in bringing in this righteouſneſs, teaches, by his word and Spirit,

ll the choſen people ſubmiſſion to it; who thank-ully receive it, and, from the heart, reſt upon and lead it, as their ſole juſtifying righteouſneſs with nd before God, the Judge of all: By being made ght in the Lord, they are brought to ſee both heir want, and the worth of this righteouſneſs; nd, by being made a willing people, they are rought to caſt anchor upon it. As the apoſtle did, o do they, from the day of their converſion, 'deſire to be found in Chriſt, not having their own righte-ouſneſs, which is of the law, but that which is through the faith of Jeſus Chriſt; even the righte-ouſneſs which is of God by faith.'

I ſhall conclude this diſcourſe, by putting God's juſtified ones upon acting a kind becoming part to-wards all mankind, that is, pleading the promiſe of the Spirit for all fleſh. This, in a way of eminen-cy, is called the promiſe of the Father under the New Teſtament; 'But wait for the promiſe of the 'Father, ſays Chriſt *;' as the promiſe of the Meſ-ſiah was the promiſe of the Father, under the Old: And as old-teſtament ſaints pleaded day and night the one, ſo ſhould new-teſtament ſaints be as in-ſtant and conſtant in pleading other; for it is by making good this word of promiſe, that the man of ſin is to be deſtroyed; 'Whom the Lord ſhall de-'ſtroy by the Spirit of his mouth, and by the bright-'neſs of his coming †.' The fulneſs of the Gentiles is to be brought in, and all Iſrael is to be ſaved. They who are made the righteouſneſs of God in their juſtification, and, in that ſenſe, are cloſhed with the ſun, ſhould endeavour to be of as public uſe and ſervice, in a ſpiritual ſenſe, as the ſun is in a natural; whoſe light and influences are not re-ſtrained to any place, nor part of the globe, but reach and enlighten, at due ſeaſons, as well as warm and cheriſh the whole earth. Thus ſhould the prayers

* Acts i. 4 † 2 Theſſ. ii. 8.

prayers of new-teſtament ſaints, for the pourings forth of the Spirit, as he is Chriſt's glorifier, reach the Pagan parts of the world, that they may be brought to caſt their idols to the moles, and to the bats: They ſhould alſo reach the Mahometan parts of the world, that they may no longer be impoſed upon by that falſe and filthy prophet Mahomet, but be brought thankfully to exchange the Alcoran for the Bible: Thus ſhould they reach the Antichriſtian parts of the world, that ſeventy millions of ſouls, which Papiſts are computed to be, may no longer carry the mark of the beaſt in their foreheads, but be brought to hate the whore, and make her deſolate: They ſhould alſo reach God's ancient people the Jews, who, concerning the goſpel, are enemies, for our ſakes, becauſe that was, by the expreſs command of God, preached to the Gentiles; but, as touching the election, they are beloved, for the Father's ſake; or as they once were a choſen people, and ſhall as certainly be called, as they are for a time rejected, whoſe call will be like life from the dead. Thus for believers to ply the throne, and to plead the promiſe of the Spirit, is to become public bleſſings to mankind, greater bleſſings than moſt imagine. A ſaint thus plying the throne, in a cottage, may be, and is of greater conſequence than many a prince on the throne.

To encourage new teſtament ſaints thus to plead this great promiſe, Chriſt ſpoke thoſe ſweet words; 'If ye then, being evil, know how to give good gifts 'to your children, how much more ſhall your hea'venly Father give the Holy Spirit to them that aſk 'him * ?' Was it as natural for man to deſire to be uſeful, as it is to be famous in his generation, we who believe ſhould give the God and Father of Chriſt no reſt, till the Spirit, from on high, is poured forth upon all fleſh. Believing parents cannot pray to greater,

* Mat. vii. 11.

greater, nor to better purpoſe, for thoſe dear parts of themſelves, their children, than to beg for them the Spirit, as he is Chriſt's glorifier; nor believing children for their reſpected parents. Thus ſhould all the ſaints, pray for all in authority, and all godly magiſtrates, pray for all they rule: Thus ſhould all goſpel miniſters beg him, for the churches committed to their care; and church members beg him for their paſtors: Thus ſhould godly relations and friends beg him for one another; even maſters for their ſervants, and ſervants for their maſters. Such prayers put up in faith, would not return to us empty, but ſoon bring down ſuch a bleſſing upon us, and ours, as would turn our declining autumn, in a ſpiritual ſenſe, into a promiſing ſpring. Would any gladly know the principal cauſe of thoſe many grey hairs, in a ſpiritual ſenſe, which, in town and country, are upon perſons profeſſing godlineſs, upon families and churches? I ſhould return this ſhort anſwer: The promiſe of the Spirit is not pleaded, as it ought to be, by us of the New Teſtament; neither do we deſire and expect him, under his new-teſtament character, which is that of Chriſt's glorifier; 'He ſhall glorify me,' ſays Chriſt. Chriſt's glorifier, being our Teacher, Sanctifier, and Comforter, ſhould encourage all the followers of the Lamb to wait and to watch for him, more than they who watch for the morning; and to look up as duly as the morning light appears, for a freſh anointing, to enable them, becomingly, like God's pardoned and juſtified ones, to perform the duties, to bear the burdens, and to reſiſt the temptations of every day. This is the way to be filled with his comforts, and with his fruits; ſuch as love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance, with which the trees of righteouſneſs, the planting of the Lord, ſhould abound, that he may be glorified.

SERMON III.

GAL. ii. 16.

Knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt; even we have believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt, and not by the works of the law; for by the works of the law ſhall no fleſh be juſtified.

THE goſpel is deſervedly called the *glorious goſpel* of the *bleſſed God*; 'According to the 'glorious goſpel of the bleſſed God, which is com-'mitted to my truſt *.' For, according to it, ſuch as believe are 'made partakers of a divine nature,' in their regeneration, are 'made the righteouſneſs 'of God,' in their juſtification, and bear the image of the heavenly Adam, as to their ſanctification; they are one ſpirit with the Lord whilſt on earth, and are to be for ever with him above in heaven. Theſe are ſome of the principal parts of that great ſalvation, which is brought to light in the goſpel: Whence it is plain, that Adam, at the head of a covenant of works, with this world under his feet, was no more than the morning ſtar; the ſhine of which is very inconſiderable, if compared with Chriſt, the ſun of righteouſneſs. The firſt Adam, bright as he might be, in his firſt riſing, ſoon ſet in diſmal darkneſs, which has covered the earth ever ſince; whereas Chriſt,

* 1 Tim. i. 11.

Chriſt, the ſecond Adam, is ſo riſen in the firſt promiſe, as never to ſet, but has filled both Teſtaments with his glory; and thus he riſes, never to ſet in the hearts of all the ſaints, whom he will bring off more than conquerors above in glory. Now, as of all the organs of the body, the eye is beſt ſuited to take in the beauty of this lower world; ſo is faith, of all the graces of the Spirit, beſt ſuited to take in the glory of Chriſt. This leads me to the fourth thing I propoſed.

4. I ſhall ſay ſomething concerning the *uſe* of *faith* in the buſineſs of a ſinner's juſtification before God. That we are *juſtified by faith*, is inconteſtibly a ſcripture phraſe; it is twice uſed in the words of my text, and very often elſewhere; eſpecially in the New Teſtament, where we are told, that 'Abraham believed God, and it was counted to him 'for righteouſneſs *;' that is, to the obtaining of righteouſneſs, as the prepoſition, εἰς, directs us to interpret it; and that 'it ſhall be thus imputed to 'all who believe †.' The concluſion drawn by the apoſtle, in that ſhort, but excellent diſcourſe, concerning a ſinner's juſtification before God, in the third chapter of his epiſtle to the Romans, is very remarkable; 'Therefore we conclude, that a man 'is juſtified by faith, without the deeds of the law ‡;' which ſcripture phraſe is not only repeated, but doubled, in the next verſe, ſave one; 'Seeing it is 'one God, who ſhall juſtify the circumciſion by 'faith, and the uncircumciſion through faith §;' and is lifted up like a ſtandard in the beginning of the next chapter; 'Therefore being juſtified by 'faith, we have peace with God, through our Lord 'Jeſus Chriſt ‖;' who is ſaid to be 'the end of the 'law for righteouſneſs, to every one that believes *a*;' whoſe righteouſneſs, though it was wrought out,

* Rom. iv. 5. † Ver. 24. ‡ Chap. iii. 28.
§ Ver. 30. ‖ Chap. v. 1. *a* Chap. x. 4.

and is laid up with Chriſt for us, before we believe, is no where ſpoke of in ſcripture, as being *to* and *upon* us, till ſuch time as we believe; 'But now 'the righteouſneſs of God, without the law, is ma- 'nifeſted, being witneſſed by the law and the pro- 'phets; even the righteouſneſs of God, which is 'by faith of Jeſus Chriſt, to all, and upon all them 'that believe, for there is no difference *a*.' It is not here ſaid, that the comfort flowing from this righteouſneſs is *within* ſuch as believe, which ſome- times is, and at other times is not, but that the righteouſneſs itſelf is *upon* them. Thus often is this phraſe uſed by the apoſtle, in his epiſtle to the Romans.

It is alſo as often uſed by him, in his epiſtle to the erring Galatians; twice, as has been obſerved in the words of my text, and oftner in the following chapter; 'Even as Abraham believed God, and it 'was accounted to him for righteouſneſs *b*:' 'And 'the ſcripture foreſeeing that God would juſtify the 'Heathen through faith *c*;' which is as good as re- peated: 'So then they who be of faith, that is, 'who are juſtified by faith, are bleſſed with faithful 'Abraham *d*:' As is that other phraſe, 'But that 'no man is juſtified by the law, in the ſight of God, 'is evident; for the juſt by faith ſhall live *e*.' He goes on to tell us, in the ſame chapter, that 'the 'ſcripture has concluded all under ſin, that the 'promiſe, by faith of Jeſus Chriſt, might be given 'to them that believe *f*; and that 'the law was 'our ſchoolmaſter, to bring us to Chriſt, that we 'might be juſtified by faith *g*.' He unboſoms him- ſelf, and lays open the deſires of his own heart in this weighty affair, in his epiſtle to the Philipians; 'And be found in him, not having mine own righte- 'ouſneſs, which is of the law, but that which is

a Rom. iii. 21, 22. *b* Gal. iii. 6. *c* Ver. 8.
d Gal. iii. 9. *e* Ver. 11. *f* Ver. 22. *g* Ver. 24.

'through

'through the faith of Chriſt, the righteouſneſs which 'is of God by faith *.' In which place he not only deſires to have the peace and comfort which flow from this righteouſneſs, but the righteouſneſs itſelf, which is by faith; ſo that to be juſtified by faith is a ſcripture phraſe.

But we no where read of being juſtified *for our* faith, nor of our being juſtified *before* faith; neither of theſe are ſcripture phraſes; they who ſhould uſe them, would teach in words never uſed by Chriſt, and his apoſtles, in teaching doctrines which muſt be expreſſed in new words, and not in thoſe wholeſome words of our Lord Jeſus Chriſt, which fill both Teſtaments. How empty, even of ſenſe, would my text be, was its language thus changed? 'Know-'ing that a man is not juſtified by the works of the 'law, but before the faith of Jeſus Chriſt; we have 'believed in Jeſus Chriſt, that we might be juſtifi-'ed before we believe.' And how empty of the goſpel ſhould we read them, 'Knowing that a man is 'not juſtified by the works of the law, but for the 'faith of Jeſus Chriſt; even we have believed in 'Chriſt, that we might be juſtified for our faith in 'Chriſt?'—It is, doubtleſs, ſafeſt, as in walk and worſhip, ſo in words and phraſes, to keep cloſe to the rule of ſcripture, and in the things of God, to ſpeak as do the oracles of God; which no Arian or Arminian ever did, or can do. All new ſchemes call for a new Bible, and errors of all ſorts coin new words and phraſes. What the heart is in the body, which is firſt formed, and firſt moves, that is faith in the new creation; it is firſt formed, as it were, or at leaſt is firſt actuated, and drawn forth towards Chriſt, as he is God's ſalvation. Regeneration therefore is, for the comfort of babes in Chriſt, deſcribed by the loweſt act of faith unfeigned; 'Whoſoever believeth 'that Jeſus is the Chriſt, is born of God †;' which

* Phil. iii. 9. † John v. 1.

new birth, ſmall as it may appear at the firſt to be, though but like the dawn of the morn, is 'the king-'dom of God within us.'

The uſe and office of faith, in the buſineſs of a ſinner's juſtification before God, is not to piece out the glorious robe of Chriſt's ſuretyſhip imputed righteouſneſs; but the faith of the operation of God points out the perſons for whom this righteouſneſs is deſigned by the Father, and was wrought out by the Son; which may be ſaid of a work of grace in general, and belongs to faith in common with other graces. Faith therefore has a farther office, or is of farther uſe in our juſtification; for it is as the *eye* of the new creature, by the realizing acts of which the ſoul takes in the ſuitableneſs and worth of the wedding garment, which appears to be rather a rag, or a cobweb, than a robe, to the moſt knowing of the children of men, till faith is wrought. —It is alſo the new creature's *hand*, by which it receives and puts on this garment of ſalvation, ſo perfumed with love, the folds of which are ſo full of grace and truth; 'the gift of righteouſneſs,' as it is called *, muſt have an hand to receive it; and 'the robe of righteouſneſs,' which is the name given it †, muſt be put on, and wore before God: They who, under a ſenſe of ſin, are ſummoned by the court of conſcience to appear before God, as a Judge, muſt have ſomething to plead with, and before his Majeſty.—Now, as Chriſt's righteouſneſs is our alone effectual plea for pardon and acceptance, ſo faith is as the *lip* of the new creature, by which this righteouſneſs is with all humility urged and pleaded: To do which we are encouraged by ſcripture declarations, calls, and commands, as well as by examples, and are heard, though it is done by us, as with ſtammering, as well as with trembling lips.—Faith is alſo as the *ear* of the new creature, by

* Rom. v. 17. † Iſa. lxi. 10.

by which the awakened, quickened ſoul liſtens to the Lord Jeſus Chriſt, calling upon the very chief of ſinners to forſake their ſins, and all refuges of lies, and hiding places of falſhood, and to look to him as the only finiſher of ſin, and fulfiller of righteouſneſs, for all righteouſneſs to bring them into, and to continue them in a pardoned, juſtified, reconciled, adopted ſtate for ever.—It is alſo as the *knee* of the new creature, by which it bows before Chriſt, as the Lord our righteouſneſs, and ſubmits, though not without ſome reluctance, eſpecially at times, to this way of a ſinner's juſtification before God.—It is alſo as the *tongue* of the new creature, which ſhouts, *Grace, grace*, as to the whole of our ſalvation, ſo to this branch of a ſinner's juſtification, and ſings the praiſes, as of its provider, ſo of him that brought in our juſtifying righteouſneſs.—It is alſo as the *foot* of the new creature, by which it walks with, and follows after Chriſt, as the Lord its righteouſneſs; and by ſo doing adorns the goſpel, as well as evidences itſelf to be faith unfeigned.

So that the office of faith is to receive from, and not to bring to Chriſt, unleſs it be wants and weakneſs, ill and hell-deſervings, ſins without number, and obligations to puniſhment without end. Of all the graces of the Spirit, faith is the moſt emptying, and accordingly goes empty, poor, and indigent to Chriſt: Other graces bring ſomething, as it were, along with them; whereas faith brings nothing to Chriſt but a naked back. As in nature the hand and the mouth are both of them adapted to receive, the one a gift, the other food; ſo is faith adapted to look to, receive, and to cloſe with the Lord Jeſus Chriſt; and, having received him, to realize all thoſe ſcripture motives, by which we are perſuaded to abide with him, and to follow him: So that faith in the buſineſs of juſtification before God is not to be conſidered as a working, but as a receiving

receiving grace, though it is both, and ſows in tears of godly ſorrow, and works by love; but its firſt and great buſineſs is with the perſon and righteouſneſs of Chriſt, particularly to receive the atonement.

To conclude this head. Faith may be ſaid to juſtify us, in a like ſenſe, that the eye is ſaid to be the light of the body, or the hand to feed and clothe us. Thus Eſau is ſaid to live by his bow, by which he got what he lived upon: It is by faith, which is 'the ſubſtance of things hoped for, and the evi-'dence of things not ſee,' that we realize all that is ſaid in both Teſtaments concerning Chriſt, and his righteouſneſs. And as in nature the eye directs the hand, ſo here the realizing acts of faith direct its receiving acts; not but both are under the influences of the Spirit, and the direction of the word; by which faith is both taught and encouraged to go to God in Chriſt's name, as the finiſher of ſin, and fulfiller of all righteouſneſs, and to plead his righteouſneſs to all thoſe bleſſed ends, for which it was provided by the Father, wrought out by the Son, and is revealed by the Spirit; by doing which heartily and conſtantly, faith takes in the comfort, and is thereby ſtirred up to give God the glory of ſuch proviſion of righteouſneſs. It is alſo made careful to adorn, and concerned both to vindicate and to propagate the doctrine of juſtification by faith in Chriſt, as the Lord our righteouſneſs.

Having thus ſhewed the uſe of faith in a ſinner's juſtification before God, I ſhall next anſwer a threefold enquiry.

(1.) One enquiry is, whether faith is only a *manifeſtation* of what was actually done from everlaſting, as is uſually pleaded by thoſe, who are for actual juſtification from everlaſting. That faith of the operation of God is a manifeſtation of the following things, is readily granted: as that we were loved, and choſe, not barely with Chriſt as an elder brother,

ther, but as an head from everlaſting, and given to, and made his charge and care, to bring us ſafe thro' the fall to glory; that in him, as in our Head, and great Repreſentative, we are bleſſed with all ſpiritual bleſſings in heavenly places; that he actually ſuſtained our perſons, and repreſented them in the fulneſs of time; and that he finiſhed our ſins, and brought in for us everlaſting righteouſneſs; that for us he roſe from the dead, aſcended up into heaven, and is ſet down on the Father's right hand, where he ever lives to make interceſſion for us: Of theſe things, faith is a manifeſtation, and ſo is a work of grace in general, as well as the grace of faith in particular; for, as in nature the eye laid to the ſmalleſt chink, may, through that, ſee the ſun ſhining in its meridian ſtrength, ſo in the caſe before us, an eye of faith may, by reflecting on itſelf, or on any other of the graces of the Spirit, though they ſpring up in the heart, but like a grain of muſtard-ſeed, look both backwards and forwards; backwards, to a being choſe in Chriſt from everlaſting; and forwards, to a living and reigning with Chriſt to everlaſting. But though faith is a manifeſtation of God's eternal purpoſes taken in Chriſt, and his covenant tranſactions with him; yet, in the buſineſs of a ſinner's juſtification, it muſt be more than a manifeſtation, for the following reaſons.

[1.] Becauſe the ſaints are ſaid, in ſcripture, to have *acceſs by faith* into the grace wherein they ſtand; 'Being juſtified by faith, we have peace 'with God, through our Lord Jeſus Chriſt; by 'whom we have acceſs by faith, into the grace 'wherein we ſtand *;' that is, we ſtand actually pardoned, and actually juſtified before God, as well as actually reconciled with God. Theſe privileges, with all others of a like nature, were deſigned for the elect from everlaſting, and given them in Chriſt,

* Rom. v. 2.

their

their Head, and great Repreſentative, before the world began; but they have not, according to the ſcriptures, acceſs to them, or a ſtanding in them, as to their own perſons, ſuch as is actual and applicatory, till ſuch time as they are born again, or believe. Thus the ſun, moon, and ſtars, were lighted and hung up in the firmament, long before any of us were born, or had a bodily eye; but their light was not actually let in, or brought into us: no, not a ſingle beam, till ſuch time as the eye was formed, and we were born into this world; then, and not before, were we filled with the light of the natural ſun, and were actually poſſeſſed of its rays to the ſeveral ends and uſes for which they are given us. Thus gifts, how freely ſoever they may be deſigned for us, and given to us, are not ours before we receive them: There muſt be the receiving, as well as the giving hand, before the poor are actually poſſeſſed of the rich man's alms. Thus it is in the affair before us: Chriſt's righteouſneſs is called a *gift*, which is received by faith; 'How much 'more ſhall they, who receive an abundance of 'grace, and of the gift of righteouſneſs *?' which ſufficiently intimates, that though this gift of righteouſneſs is deſigned for us, yet it is not ours, for our perſonal and actual juſtification, till we believe. It is not a pardon in the king's deſign and purpoſe; nor in the ſecretary's office; nor in the meſſenger's hand; no, nor in the malefactor's pocket, that will ſet the criminal free, in the eye of the law; it muſt be produced and pleaded in open court. Now, both God's courts are ſtill to be met with in the holy ſcriptures; in the law is that of Sinai, and in the goſpel is that of Zion: Faith of the operation of God appeals from that of Sinai to that of Zion, where it pleads this righteouſneſs; and ſo doing, the guilty ſelf-condemned ſinner is, according to the rule of the word, really and actu-

* Rom. v. 13.

ally acquitted, and declared righteous, with equal certainty, though not with like ſolemnity, as it will be declared in the laſt and great day of public judgment; and may, on ſure ſcripture grounds, take in the comfort, and give God the glory of ſo great a bleſſing, as a being freed from hell, and entitled to heaven, by being made the righteouſneſs of God, in a way of union with the Lord Jeſus Chriſt. Federal repreſentation and vital union, a being repreſented by Chriſt, and a being united to the Lord Jeſus Chriſt, muſt be different things; though the former is the foundation or ground-work of the latter. To be repreſented by Chriſt, belongs to the whole election of the Father's grace, long before they are either born, or born again; but united to Chriſt they are not, till they are born again; for it is impoſſible to be united to ſuch a living, life-giving head, as Chriſt is, and yet remain dead in ſins. Dead ſinners may be repreſented by Chriſt, and are ſo, even as many of them as belong to the election of the Father's grace; but not a ſoul that is united to Chriſt can remain dead in ſins; 'To whom coming, as to a living ſtone; you alſo, as lively ſtones, 'are built up a ſpiritual houſe *.'

To have acceſs into the grace of juſtification, and ſtanding therein, muſt be more than a manifeſtation: As the prodigal's being clothed with the beſt robe, and entering into his father's houſe, and ſitting down at his father's table, was more than his ſeeing theſe things far off, and at a diſtance. This is one reaſon why faith, in the buſineſs of juſtification, muſt be more than a bare manifeſtation, which is wholly ſcriptural; and ſo is that which follows.

[2.] The double ſimile which the Spirit of God makes uſe of, in ſpeaking of faith's uſe and office in this weighty affair, diſcovers it to be more than a manifeſtation: He compares it to a *hand*, as well as to

* 1 Pet. ii. 4.

to an *eye*. How often are its receiving acts, as well as thoſe that are realizing, mentioned in ſcripture? 'But as many as received him, to them gave he 'power to become the ſons of God; even to them 'that believed on his name *:' 'Much more ſhall 'they, who receive an abundance of grace, and of 'the gift of righteouſneſs, reign in life by one Jeſus 'Chriſt, by whom we have received the atonement †.' All which are ſcripture phraſes, as well as thoſe by which the realizing acts of faith are held forth. Now, was faith only a manifeſtation, why ſhould it be compared to a hand, as well as to an eye?

[3.] Faith in the buſineſs of juſtification, muſt be more than a manifeſtation, becauſe was it no other, *other graces* would ſhare with faith, in its uſe and office, as it reſpects our juſtification; for they all ſpeak by way of manifeſtation, and evidence our being loved, and choſe in Chriſt from everlaſting; 'Knowing, brethren beloved, your election 'of God: for our goſpel came not unto you in 'word only, but alſo in power, *&c.* ‡.' So that we might, with equal propriety of language, be ſaid to be juſtified by repentance, or by love, or by humility, as by faith; which we are no where ſaid to be in ſcripture; ſuch expreſſions would be unſcriptural and unwarrantable: They would grate upon the ear, and grieve the heart of a true believer.

[4.] Faith, in the buſineſs of juſtification, is more than a manifeſtation, becauſe was it no more, it would unavoidably follow, that *one believer* might be more juſtified in the ſcripture ſenſe and acceptation of that word, than *another*, as his manifeſtation thereof may be clearer and fuller, and the ſame perſon more juſtified at one time, than at another, as his manifeſtation or apprehenſion thereof leſſens or increaſes, of which we have not the leaſt intimation in ſcripture, but of the contrary. A believer's

* John i. 13. † Rom. v. 11. ‡ 1 Theſſ. i. 4, 5.

comfort

comfort may ebb and flow, but, in point of juſtification, his ſtate is the ſame.

To conclude this firſt head of enquiry: Did the goſpel phraſe and notion of juſtification by faith, include no more than a manifeſtation to our ſenſe and apprehenſion, it would alſo follow, that they who walk in darkneſs, and have loſt their ſight and ſenſe of their being juſtified, which is the caſe of many a ſoul, that is truly gracious, would, in the ſenſe of the goſpel, be no longer in a juſtified ſtate, but be fallen from the grace of juſtification: A believer, in the dark, would be no more juſtified, than he was whilſt ſhut up in unbelief; all which is unſcriptural, and ſmells rank of the Arminians, who hold a falling from grace.

(2.) I ſhall come to a ſecond enquiry, Whether the believer may, in any ſenſe, be ſaid to be juſtified *before* faith. To which I would anſwer, Not actually, but virtually; in Chriſt, but not together with Chriſt; in deſignation and purchaſe, but not in application and fact. Chriſt's righteouſneſs is deſigned and wrought out *for* him, but is not *to*, nor *upon* him, in the ſenſe of the goſpel, before he believes: He is a ſon elect, but no more; 'As many as received him, to them gave he power to become the ſons of God, even to them who believed on his name *:' This is a full proof they were not before what they then became, or began to be. That God purpoſed, from everlaſting, thus to privilege and bleſs his people in time, is not queſtioned; nor that all the elect were virtually juſtified, when Chriſt, their great head and repreſentative, was ſo actually. But as the ſcripture carefully diſtinguiſhes between a being bleſſed in Chriſt, and a being bleſſed together with Chriſt, ſo ſhould we; 'Bleſſed be the God and Father of our Lord Jeſus Chriſt, who has bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt †';

* John i. 12. † Eph. i. 3.

which *all* muſt take in the bleſſings of glory, as well as thoſe of grace: But though now we are glorified in Chriſt, we, who believe, hope one day to be glorified together with Chriſt; 'When Chriſt, who 'is our life, ſhall appear, we ſhall appear with him 'in glory *.' We readily own, that God had in purpoſe, from everlaſting, all the glory and bleſſedneſs to which he will bring his people to everlaſting; but to ſay, that the elect were from everlaſting, actually poſſeſſed of any one of them, actually pardoned, or actually juſtified, is to make them, or at leaſt to ſpeak of them, as if they were coeternal beings with the eternal God.

How expreſsly are we told, in ſcripture, that, in point of actual exiſtence, 'that is not firſt which is 'ſpiritual, but that which is natural; and afterwards 'that which is ſpiritual †?' And if ſo, the elect not only actually exiſt, but are actually condemned, by the law of God, before they are actually juſtified. As the imputation of Chriſt's righteouſneſs preſuppoſes the being of him, who imputes, and his actually ſuſtaining the character, both of a Judge and of a Saviour; ſo it preſuppoſes the exiſtence of the creature, and that he is a ſinner to whom Chriſt's righteouſneſs is imputed. As all the exiſtence men or angels have before time, is in purpoſe, ſo all the imputation that is from everlaſting, muſt be in purpoſe alſo. To talk of God's actually imputing a thing of that worth, as is Chriſt's righteouſneſs to nothing, or to that which has as yet no actual being, that he ſhould actually impute righteouſneſs to a *non ens*, or to one who as yet is not, is to talk not only unſcripturally, but unintelligibly.

Though God deſigned, from everlaſting, to give us an actual being, yet we did not actually exiſt, but in time: Thus it is in the caſe before us; though God actually purpoſed, and that from everlaſting, to

* Col. iii. 4. † 1 Cor. xv. 46.

to justify the whole election of his grace, yet they are not actually justified, but in time. Christ's righteousness was both designed and wrought out for us, whilst lying in the womb of God's decrees, but is not upon us till we believe.

Not only designation and possession are different things, the one being a step to the other, but so are right and possession, quite round the globe. An estate may be designed for a first-born, whilst in the womb, and be bought for, and settled on him as soon as born; so firmly settled, as to leave no room for its being alienated, and yet the heir not be in actual possession thereof. Actual possession, be it of a crown, takes place according to the constitution of the kingdom, and the methods of government, which, in all wise administrations, are settled, and not left uncertain and precarious. Now is the order of civil governments great, and that of God's government of the world of nature yet greater; and is there no such thing as order in the gospel? Is that without beauty and method, which is the glory of all kingdoms? There, and no where else, must we look for the methods of wisdom, and the order of God, as they relate to the application of salvation. This proclaims, as on the house top, that though Christ's righteousness was wrought out for us, long before we believe, it is not upon us till we believe. Paul was a chosen vessel before he believed; but where is he said to have been pardoned, or justified, or reconciled, or adopted, whilst lying out from and persecuting the Lord Jesus Christ?

As the whole of our salvation by Christ, so this of a sinner's justification before God, is represented in scripture, and should be considered by us, under different views; it is to be considered as it lies in the gracious design and purpose of God, whose purposes, without his power, bring nothing into being; for, if they did, this world, with all the things of

time, must have existed from everlasting; to assert which, would include the greatest of absurdities. It must be considered, as it lies in the covenant transactions between the Father and the Son, who was set up from everlasting, as the Head and Surety of a better covenant. It must be considered, as it lies in the purchase of Christ; who, in the fulness of time, 'finished transgression, made 'an end of sin, and reconciliation for iniquity, and 'brought in everlasting righteousness *.' It must be considered, as it lies in the gospel, where Christ's righteousness is revealed, in the suitableness and glory thereof, and is expressly said to be *to all*, and *upon all* such as believe, without difference, where it is brought near to sinners in the offer. A sinner's justification may and should be considered, as it is the birth of time, and so personal and actual, in the joyful and blessed application thereof.

Now, as salvation, in the designation thereof, is not to be blended with salvation in the impetration; nor with salvation in the application thereof, so neither is justification; but a real scriptural difference should carefully be kept up by us. The distinction of virtual and actual, has its use and place in scripture, as well as in nature: In nature the case is plain; for the earth virtually contains all the fruit that will be brought forth, and ripened, not only the next summer, but an hundred years hence; whence it follows not, that trees are now full of ripe fruit. The sea also virtually contains all fountains and rivers that can possibly flow from it, even as eternity contains all possible time. And no less plain is the case as to scripture, where Christ is said to be a 'Lamb, slain from the foundation of the world,' which cannot be understood of his being actually crucified before he was born; but the *slaying* there mentioned, must be virtual, and not actual. It is one

* Dan. 9. 24.

one thing for Christ's righteousness to be wrought out, and laid up, as it were, for us; and a different thing to have this righteousness upon us, in the sense of the gospel. The coronation robes of a king, and the wedding garments of a bride, or bridegroom, are, or at least may be, made and finished long before they are put on, and wore. Our wedding robe of justifying righteousness is with Christ our head, as a garment completely finished, with whom it is safe and most secure; but it is far above and out of the sinner's sight and reach, till such time as it is given him, for this righteousness's sake to believe; for faith, with all the graces of the Spirit, as well as glory, is the purchase of this righteousness; which, being seated in the heart, brings the soul off from all its refuges of lyes, and hiding places of falshood, to take shelter under the shadow of Christ's wing, as he is 'the end of the law for righteousness to every one that believes.' Thus, 'With the heart man believes to righteousness *,' and is no longer among those whom the word of God condemns, but justifies, and is so declared to be, by the united voice of both Testaments.

God himself distinguishes between his own counsels, and the execution of them; 'My counsel shall stand, and I will do all my pleasure †;' which we have in other words; 'The Lord of hosts has swore, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand ‡:' Who is said to work all things after the counsel of his own will; 'In whom we also have obtained an inheritance, being predestinated according to the purpose of him, who works all things after the counsel of his own will ‖.' God's counsels, as they are in the divine mind and will, without the intervention of his power, bring nothing into being, as

* Rom. x. 10. † Isai. xlvi. 10. ‡ Isai. xiv. 24.
‖ Eph. i. 11.

has been obſerved. In theſe counſels Chriſt himſelf lay, as man and Mediator, and was conſidered by God, as the finiſher of ſin, and as the fulfiller of all righteouſneſs; but this gave not an actual exiſtence to the incarnation, death, or ſufferings of Chriſt, before the fulneſs of time.

All the purpoſes of God, as they are in him, are immanent acts; his whole counſel is ſo, as it takes in his works of nature, grace, and glory. Now, if this, with the intervention of his power, gives actual being to any thing; to our juſtification, for inſtance, by a parity of reaſon, it ſhould give actual being to every thing; to this world, and to all that is therein; to the church militant, and to the church triumphant. Things of time are otherwiſe conſidered by God, when actually exiſting, than they were by him, before his power had brought them into being: Before they had a being, they were conſidered by him as things to be; but when actually exiſting, as things that are; and yet, by reaſon of certainty, as to the execution of his decrees, he calls things which are not, as though they were. Poſſibles are conſidered by him as they lie in his almighty power; things future, as they lie in his ſovereign will and pleaſure; and things actually exiſting, as put forth, and brought into being by him.

To conclude this head. We cannot be juſtified in the ſenſe of the goſpel before faith, becauſe the word of God is expreſs, that 'we are juſtified by 'faith.' Chriſt's righteouſneſs is not upon us, in the ſenſe of the goſpel, before faith; for the goſpel is expreſs, that it is *to* and *upon* us, in a way of *believing*; and ſhould men or angels tells us the contrary, we are not to regard them.

(3) I ſhall add a word to the third and laſt enquiry. How is it that *elect infants, dying in their infancy*, are juſtified? I anſwer, By faith in the *habit*, though not by faith in the *act*: Faith of the operation

operation of God is not confined to years; an elect infant is as capable a ſubject thereof, as grown perſons. As all are born, ſhut up in unbelief; ſo omnipotent grace can open thoſe priſon doors, when and how it pleaſes. In the ſhort account which we have of ſalvation in the application thereof, as it reſpects the whole election of the Father's grace, they are ſaid to be firſt called, and ſo juſtified, and then glorified; 'Whom he did predeſtinate, them 'he alſo called; and whom he called, them he alſo 'juſtified; and whom he juſtified, them he alſo glo-'rified *.' Now, an elect infant is as capable of this, as a grown perſon; of being effectually called, or renewed by grace; of being freely juſtified, and for ever glorified.

All the application I would make, ſhall be adding two words, by way of enquiry. Where is it that you have lodged your guilty ſouls? and what is it that you have done with your many ſins?

1. Where have you lodged your guilty ſouls? Hiding places of falſhood are many; theſe are crowded; ſinners flock to them by thouſands. God's hiding-place is but one, but one under both Teſtaments; where Abraham took ſhelter, who ſaw Chriſt's day, as the only ſacrifice for ſin; and Moſes, whoſe diſpenſation was full of him; and David, with all the prophets, who wrote of him; there did the apoſtle Paul alſo ſhelter himſelf. Old and new-teſtament ſaints ſought righteouſneſs to juſtification and life, only in the Lord; 'Surely ſhall one ſay, In 'the Lord have I righteouſneſs and ſtrength; in the 'Lord ſhall all the ſeed of Iſrael be juſtified, and ſhall 'glory †.' Chriſt's wing, as the finiſher of ſin, and the fulfiller of all righteouſneſs, which ſpreads itſelf throughout the whole book of God, is the one and only ſhelter for guilty ſinners. Had a ſtung Iſraelite, inſtead of looking out to the brazen ſerpent, gone

* Rom. viii. 30. † Iſa. xlv. 25.

gone to prayer, would he have been cured? No, ſurely. Now, did God put ſuch honour upon his own ordinance, under the Old Teſtament; and will he not put as great honour upon his Son, the Lord Jeſus Chriſt, under the New, who is his ſalvation to the end of time, as well as to the ends of the earth? Cornelius had as fair for ſalvation out of Chriſt, as any man living; for the angel told him, that 'his prayer was heard, and his alms had in re-'membrance in the ſight of God;' and yet he alſo told him, that Peter was to inform him how he and his houſe ſhould be ſaved; 'Who ſhall tell thee 'words, where thou and all thy houſe ſhall be ſav-'ed*;' which is a plain caſe, and a full proof, that out of Chriſt there is no ſalvation. Cornelius's caſe is ſo far from depreciating Chriſt and his goſpel, that both are thereby exalted; and thus the light and law of nature cannot ſupply the want of Chriſt. Was there ſuch a man as Cornelius now alive, an angel, or ſome one acquainted with the goſpel, would be ſent to preach Chriſt to him, though he lived in the fartheſt and darkeſt corner of the earth.

2. What have you done with your many ſins? The only care of ſome is, to extenuate their ſins, and of others to forget them; but all who have faith unfeigned, waſh in that fountain, which God has opened for ſin and for uncleanneſs: All other lavers are ſo far from cleanſing, that they pollute and defile the ſoul; it is 'the blood of Jeſus Chriſt, 'God's own and only begotten Son, that cleanſes 'from all ſin†;' the conſcience from the guilt, and the heart from the love, and the life from the rule and dominion of ſin.

But you will ſay, it may be, that you would gladly thus take ſhelter under the wing of Chriſt, and thus waſh in the blood of Chriſt; but you fear your faith is forced and feigned. To which I anſwer: How

* Acts xi. 14. † 1 John i. 7.

How is it that your faith ſows; and how is it that it works? Does it ſow in tears of godly ſorrow for ſin; and does it work by love? If it does both theſe, you may reſt aſſured it is faith of the right kind, and that you ſhall reap in joy.

To conclude: With all your gettings, your firſt and chief care ſhould be to get faith, which has ſo many precious promiſes made to it; not only of ſalvation and eternal life, in the general, but of forgiveneſs of ſin, of juſtification, of reconciliation, of adoption, and of ſanctification in particular. To work which the Spirit is promiſed, and the ſcriptures are wrote; to give which Chriſt is exalted, and a throne of grace is erected. Remember, 'faith comes by hearing;' not the ſayings of a Plato, or of a Seneca, but the word of God, as it is contained in the Bible; which is a book ſo prefaced, as no other book is, and ſo atteſted: For the Old Teſtament is prefaced by Iſrael's deliverance out of Egypt, and by all the miracles wrought by the hand of Moſes, in bringing it about, which was effected before the five books of Moſes were wrote; and the New Teſtament, by all the miracles wrought by Chriſt; who was born, crucified, raiſed from the dead, and aſcended up into heaven, before any of that was writ: And as it is a book ſo prefaced, as book never was, ſo never was book ſo well atteſted as the Bible is; not only by a cloud of witneſſes, or by the experience of all the ſaints, both dead and alive, who have found, and ſtill find, in numberleſs inſtances, theſe things to be facts and truths, which are therein related; or by miracles of all ſorts, and by a cloud of martyrs, who, by thouſands, have ſealed with their blood what they know of its being the book of God, or of the truths contained therein; but it is gloriouſly atteſted, by being undeniably wrote on the palms of God's hands in his providential diſpenſations; who, to go no higher, in the riſe, ſucceſſion,

riches,

riches, and duration of the four univerſal monarchies, has been fulfilling ſcripture prophecy; and ſo he has in the rejection and preſent ſtate of the Jews, who many days have been without a king, a ſacrifice, and an idol, according to ſcripture prophecy. How exactly is the New Teſtament a fulfilling of the Old; and not only the preſent ſtate of Europe, as to its diviſion into ten kingdoms; the kings of which have, according to ſcripture prophecy, given away their power to the beaſt; but the preſent ſtate of all the world is viſibly a fulfilling of ſcripture prophecy? Are not the Jews, at this day, the ſcattered and the deſpiſed people the ſcriptures ſay they ſhould be? Is not Antichriſt the long-lived man of ſin, and the cruel man of blood, the ſcriptures ſay he ſhould be? Are not the Pagan parts of the world the dark places, and the habitations of cruelty, the ſcripture ſays they ſhould be? Do not the ſeven Aſiatic churches lie deſolate, as they were threatened by Chriſt, unleſs they repented? Is not Mahomet the falſe prophet, the ſcriptures ſay he ſhould be? And are not his followers many, like the waters of a great river, the river Euphrates, to which they are compared in ſcripture? Does not the whole world lie in wickedneſs, as the ſcriptures ſay it does? And is not every ſaint as a brand plucked out of the burning, as the ſcriptures ſay they are? Are not the Deiſts the ſcoffers, walking after their own luſts, and ridiculing the promiſe of Chriſt's coming, as the ſcriptures ſay they ſhould? Are not the black marks of thoſe perilous times, the laſt days, upon us? Are not the fooliſh virgins as many, nay more, than the wiſe? And are not all ſlumbering and ſleeping, as the ſcriptures ſay they would be?—Let us therefore prize the book of God, as a king does his crown, and hold it faſt, as a king does his ſceptre: Let us lay it up in the cabinet of the heart, and expreſs it throughout the whole of our lives:

Let

Let us view Chriſt and ourſelves, his wiſdom, and our own folly; his righteouſneſs, and our own guilt; his riches, and our own poverty; his fulneſs, and our own emptineſs; his ſtrength, and our own weakneſs, in the light thereof: In this the infinite worth of Chriſt, and the true value of grace, and uſe of faith, and of every thing elſe, is faithfully ſet down; according to which, 'All who believe are 'juſtified, from all things from which there was 'no being juſtified by the law of Moſes *.'

SERMON IV.

GAL. ii. 16.

Knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt; even we have believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt, and not by the works of the law; for by the works of the law ſhall no fleſh be juſtified.

BY far the greateſt of all ſublunary tranſactions, with an eye to which the foundations of the firſt Adam's world were laid, was, as we learn from ſcripture, the appearing of Chriſt, the ſecond Adam, to take away ſin; his incarnation is ſpoke of in both Teſtaments, as the foundation and chief corner-ſtone of God's world of nature, as well as of his kingdom of grace and of glory. In the Old Teſtament, 'I 'have put my words in thy mouth, and covered 'thee

* Acts xiii. 39.

'thee in the ſhadow of my hand, ſaid God to the 'Mediator, that I may plant the heavens, and lay 'the foundations of the earth; and ſay to Zion, 'Thou art my people*;' that is, do it with the greateſt certainty, ſo as to receive from all a full revenue of glory. In the New Teſtament we are told, that 'all things were created by Chriſt†; and that 'by him all things conſiſt‡.'

As man was created the mouth of this lower creation, in point of praiſe, and in point of ſervice, as the hand thereof; for what would this world have ſignified, had no man been formed to adore, and ſerve him that made it? So our Immanuel is as the hand in point of ſervice; therefore he is called, 'the 'man of God's right-hand‖;' and in point of praiſe he is as the mouth of the whole univerſe. By him God receives, and will receive for ever, ſuch a revenue of glory, as could no other way have been paid to him. Mere creatures, whether they are men or angels, being mutable by nature, may praiſe God, and ſerve him one day, and be ſtruck dumb to praiſe, and grow lame to his ſervice the next, as in the caſe of the non-elect angels, and of our firſt parents; whereas our Immanuel is 'the ſame yeſter-'day, to-day, and for ever;' and, as ſuch, is a fit baſis to ſupport the whole univerſe. Is it beneath the wiſdom of a king to order his palace to be built on a quick ſand, or his crown and ſceptre to be made of glaſs? and will God entruſt reeds and ruſhes, that is, mere creatures, with the manifeſtation of his glory? Firm and ſtrong, as the pillars of heaven, and of this earth may be; they owe all their ſtability and ſtrength to Chriſt, and ſo do elect men, and angels theirs; in anſwering the ends, the one of their creation, the other of their redemption; to the ſame Jeſus

* Iſa. li. 16. † Col. i. 16. ‡ Col. i. 17.
‖ Pſal. lxxx. 17.

Jeſus, who is ſaid 'To bear up the pillars of the 'earth *,' and 'to uphold all things by the word 'of his power †;' which includes heaven as well as earth; and is called, by God, 'his righteous ſer-'vant, in whom he will be glorified ‡.' That Chriſt ſhould be able, in the ſhort ſpace of thirty odd years, to finiſh tranſgreſſion, and to make an end of ſin, and reconciliation for iniquity, and to bring in everlaſting righteouſneſs, is a like wonder, with God's creating ſuch a world as this is, in the ſpace of ſix days. How will it aſtoniſh and delight us, when we come to glory, to think, that the Lord of heaven and earth ſhould be the Lord our righteouſneſs? That he, who there ſits on the Father's throne, ſhould, to bring about our juſtification and ſalvation, conſent to hang in this lower world on a tree? Between whoſe righteouſneſs, its being upon us for our actual juſtification and faith of the operation of God, there is, for the comfort of all who believe, a cloſe connexion, which is my next head of diſcourſe.

5. I ſhall evince the *ſure connexion* there is between faith and actual juſtification.

There is an eternal connexion in God's purpoſes and decrees, who has ſaid, 'My counſel ſhall ſtand, 'and I will do all my pleaſure.' Men and devils may ſooner invert the beautiful order of nature, and extinguiſh ſun, moon, and ſtars, than diſannul what the purpoſe of God has thus connected: There is alſo an eternal connexion by way of covenant, it being thus agreed in the counſel of peace between the Father and the Son: There is alſo a purchaſed connexion, obtained and ſealed, as it were, by the blood of Chriſt: There is an openly declared connexion publiſhed in the book of God, and by the miniſters of the goſpel, to all the world: there is a promiſed connexion confirmed by oath; for the oath of God, as it is recorded in his word, reaches

* Pſal. lxxv. 3. † Heb. i 3. ‡ Iſai. xlix. 3.

and confirms every truth contained therein, whereby all gospel immunities, privileges, and blessings, are abundantly secured to such as believe. It is also an experienced connexion; all, in all ages and places, that ever believed, whether saints of the Old, or of the New Testamant, have, without one exception, been justified; and so are all who now believe justified, let their lot be cast where it will; babes, as well as fathers in Christ; and so shall all who, in after ages, to the very end of time, shall be brought to believe: For that great text looks forward as well as backward; 'By him all who believe are justified, from all things *.' Should such of us as believe, be declared justified, by an audible voice from heaven, or by an angel sent from thence, it would not be so satisfying, nor so establishing, as the united testimony of Moses, and of all the prophets; of Christ, and of all his apostles, as it stands recorded in both Testaments. We may safely say, that the earth may sooner sink under our feet, and the heavens over our heads vanish, than a true believer be condemned; which connexion is thus settled and secured, that we might have strong consolation, who are fled for refuge, to lay hold on the hope set before us in the gospel. This connexion I take to be part of 'the law of the Spirit of life in Christ Jesus,' which makes every true believer 'free from the 'law of sin and death †.'

6. My next province is, to assign to *good works* their *proper use* in this weighty affair, according to the scriptures, which are most express, in excluding the best of works performed by the best of saints, from being either in whole, or in part, our justifying righteousness before God. Thus Abraham's works, though very excellent in themselves, are carefully excluded; 'What shall we say then, that A-'braham our father, as pertaining to the flesh, has 'found'

* Acts xiii. 39. † Rom. viii 2.

'found? for if Abraham was juſtified by works, he 'has whereof to glory; but he was not ſo juſtified 'before God *.' That this is the ſenſe and meaning of this verſe, is plain from the next; 'For what 'ſays the ſcripture, Abraham believed God, and it 'was counted to him for righteouſneſs †.' His readineſs to offer his ſon, by way of ſacrifice, at God's command, was a high inſtance of obedience; but this was not counted to him for righteouſneſs, as to be ſure is would have been, and ſet as in the front of Abraham's good works, had they been either in whole, or in part, his juſtifying righteouſneſs before God. David's reſolution to make mention of God's righteouſneſs, and of that only, muſt be excluſive of all thoſe works of righteouſneſs, which might be called his own. Thus the apoſtle's deſire to be found in Chriſt, not having his own righteouſneſs, excludes not only ſome, but all thoſe works of righteouſneſs he had wrought, or ſhould maintain, to the very end of life; though he was a tree of righteouſneſs, more and more loaded therewith His ſaying, 'not of works, leſt any man ſhould boaſt,' bars them from being part of our juſtifying righteouſneſs before God; and ſo does that other text, 'Now to 'him that works not, but believes on him that juſti'fies the ungodly, his faith is counted for righte'ouſneſs ‡.' But we need go no further than my text for the full proof of this: It was in primitive times, a known truth, which none diſputed, that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt. We may ſafely conclude therefore, as the apoſtle does, that 'we are 'juſtified by faith, without the deeds of the law; for 'by the law is the knowledge of ſin ‖.' The dagger that gives the wound, may as ſoon cure it, as the law juſtify any: Such as thus ſeek to be juſtified,

* Rom. iv. 2. † Ver. 3. ‡ Rom. iv. 5.
‖ Rom. iii 20.

are so far from attaining their end, that they are doctrinally 'fallen from grace *,' and do as much as in them lies to make the death of Christ vain and ineffectual †. Good works, how spiritual and heavenly soever they may be, are not a valuable consideration laid down by us, for the robe of Christ's righteousness; which can no more be purchased by us than the power of giving the Holy Ghost could by Simon the sorcerer. Such a purchase would aggrandize the saint to the depreciating of the Saviour, whose righteousness is called a *gift*, but not once a *sale*, in scripture; neither are good works our warrant to look to Christ for righteousness, to justification and life. To bar this, we are told, as has been observed, how it is, that, as to ourselves, we are considered by God, when he justifies any; not as saints, but as sinners: 'But to him that works not, but believes on him that justifies the ungodly, his 'faith is counted for righteousness.' Our warrant to receive Christ, as the Lord our righteousness, is not human, but divine; the call and promise of the gospel, and not any worth or worthiness in us; 'Not by works of righteousness, which we have 'done, but according to his mercy he saved us.

But though the best of works are no part of our justifying righteousness before God, all good works evidence our being among the number of God's justified ones. This they do, as they speak our faith to be unfeigned; a faith of the right kind, which works by love: They also do it, as they speak our union to Christ to be real, that we are truly one spirit with the Lord; so that good works evidence our justification, as good fruit evidences the goodness of the tree; and as streams that are sweet, speak the sweetness of the fountain.

7. I shall next consider, whether the *law* is of any use in the business of a sinner's justification before

* Gal. v. 4. † Chap. iii. 21.

fore God, and ſhew of what uſe it is. The moral law is the great ſtandard of all righteouſneſs: Had not Chriſt's ſuretyſhip righteouſneſs come up, in every point, to this perfect rule, neither he himſelf, as Mediator, nor any of his, could have been juſtified; the curſe of which law, as a broken covenant, reaches ſinners of all ranks and degrees, whilſt lying out from Chriſt: It is therefore of no ſmall uſe, in the hand of the Spirit, to awaken thoſe of God's elect, where the goſpel comes; by which they are not only ſtruck dumb and ſilenced, as to all pleas, by way of excuſe, but dead, as to all hopes of eſtabliſhing a juſtifying righteouſneſs of their own. Thus the apoſtle Paul, who, whilſt a dead phariſee was alive in his own conceit, without the law; when that came in its ſpirituality and extent, ſin ſo revived, as to the ſenſe of it, that he died; and the commandment, which was originally ordained to life, and was ſo given to our firſt parents, he found to be to death; for inſtead of juſtifying, by it is the knowledge of ſin; and conſequently it muſt of neceſſity condemn the ſinner: This holds true of all laws, if tranſgreſſed; but more eſpecially of the moral.

The law, in the Spirit's hand, ſhews to awakened ſinners both their miſery and their impotency; what it is they owe, by way of ſatisfaction, as well as by way of ſervice, and how unable they are to pay; that they are brands, but cannot pluck themſelves out of the burning. It alſo witneſſes to the perfection and worth of Chriſt's ſuretyſhip righteouſneſs, and directs all clothed therewith how they ought to walk and pleaſe God.

I ſhall obſerve of what uſe the *written word* is in this weighty affair, of which the law and light of nature knew nothing before the fall, the whole thereof being matter of pure revelation; 'If thou doſt well, ſhalt thou not be accepted *?' is the language of creation-due; but our being juſtified by faith, and

* Gen. iv. 7.

accepted to eternal life, in the Beloved, is all of grace, and the peculiar language of the goſpel. Both Teſtaments are full of the glory of Chriſt, as the Lord our righteouſneſs, and of encouragement to ſeek to him for all righteouſneſs, to bring us into, and to continue us in a pardoned, juſtified, reconciled, adopted ſtate for ever: Both Teſtaments alſo teſtify, that 'in the Lord ſhall all the believing ſeed 'of Iſrael be juſtified, and ſhall glory *;' whoſe faith, in oppoſition to the Popiſh notion of believing as the church believes, is deſcribed by knowledge; 'By his knowledge ſhall my righteous Servant juſ-'tify many †;' of which he have a more full and particular account in the New Teſtament, eſpecially in the epiſtle to the Romans, where this righteouſneſs is called a *gift*; and is, in ſo many words, ſaid 'to 'be to all, and upon all them that believe,' and that without difference; as really to all juſtifying intents and purpoſes upon Abraham's believing ſeed, as upon Abraham the father of the faithful; as really upon New Teſtament ſaints, as upon thoſe of the Old; as really upon us, at this diſtance of time, as upon primitive ſaints, and the apoſtles themſelves; as really upon babes, as upon fathers in Chriſt. Were Moſes, and all the prophets, upon earth; was Paul, with all the apoſtles, here; and ſhould the true believer aſk them their thoughts concerning his ſtate, they would unanimouſly declare him a juſtified perſon: One freed from all condemnation, on the one hand, and entitled to heaven, on the other. God's written word is full of the excelling worth of this righteouſneſs, and of the gracious deſigns of God in providing it: How and to what ends it is upon us who believe, and with what certainty and ſucceſs. There we have the Father's teſtimony concerning his Son, as the Lord our righteouſneſs, and his command to us to hear him; whoſe calls and counſels direct to Chriſt, as the end of the law for

* Iſai. xlv. 24. † Chap. xliii. 11.

for righteouſneſs, and whoſe charge is to go no where elſe. In the word, we are taught the one and only way of a ſinner's juſtification before God; and, by the ſame word, we are directed and encouraged to get into it, and to abide therein. Here the purpoſes of God are put into promiſes, that faith may go to a throne of grace, and plead them. Grace in the heart and purpoſe of God, is like gold in the mine; but grace in the promiſe, be it thoſe promiſes which relate to our juſtification, or any other goſpel privilege, are like gold in the mint; they are ours to traffick with, in a ſpiritual ſenſe.

I ſhall next conſider the uſe of *conſcience*, in this momentous affair. In this court, the law keeps its regiſter, as it relates to duty, and to ſin; and the juſtice of God an account of the numbers, and aggravating circumſtances of every ſinner's ſins, how great ſinners they are in the eye of the law, and what is due to them, according to the righteous judgment of God, for their ſins. Here God's teſtimony concerning his Son is received, when this court is purged and renewed; and our believing with the heart is noted or ſet down. All the witneſſes to a believer's juſtification are heard in this court, and all objections againſt it are here canvaſed and anſwered. In this court, the world, the fleſh, and the devil, lodge their accuſations againſt the believer, drawn from the ſtrength of his corruptions, and from the weakneſs of his faith; and here it is that they are removed: So that this court, which once was full of bribes, and falſe reports, as well as with falſe witneſſes, being renewed by the Spirit of Chriſt, and ſprinkled with his blood, is, leſs or more, filled with peace and with joy in believing. This matchleſs robe of righteouſneſs has in the folds thereof peace with God; and all clothed therewith may and ſhould rejoice in the hope of his glory: They ſhould alſo glory in tribulation, and call the world's frowns theirs, as well as its ſmiles; adverſity, as well

well as proſperity; and death itſelf, as well as life. This they are enabled, in ſome good meaſure, to do; when he, who ſearches the deep things of God, is pleaſed to ſhine in upon their graces, and to ſhed abroad the love of God, in the proviſion and gift of this righteouſneſs in their hearts, and to witneſs with their ſpirits that therein they are made the righteouſneſs of God; who, as he is Chriſt's glorifier, never ſets his ſeal to a blank for the world, the fleſh, and the devil to fill up at pleaſure, as ſome libertines would perſuade themſelves and others; but firſt renews and works faith, and ſo witneſſes to his own work: In the light of whoſe witneſſing preſence, the robe Chriſt's righteouſneſs appears to be moſt glorious, and all clothed therewith to be moſt ſafe and happy; by which their doubts are anſwered, and all their fears are ſcattered, and they go on their way rejoicing; inſtead of ſinning, they are brought to obey, with an high hand of filial love and reverence; and find, by bleſſed experience, that the joy of the Lord is their ſtrength, to bear, as well as to do his will. As the leaſt mote makes the eye water, ſo the leaſt ſin makes the conſcience, that is ſprinkled with the blood of Chriſt, ſmite; other conſciences may be ſcrupulous, but theſe only are truly tender.

IV. My laſt work ſhall be to guard againſt *errors* of all ſorts, in the buſineſs of a ſinner's juſtification before God.

The law, as a covenant of works, was our firſt huſband; to it, as ſuch, we were all eſpouſed in the firſt Adam; the language of which is, *Do this, and live.* Now, though the law is weak, through the fleſh, and cannot poſſibly juſtify any, but is ſtrong to condemn; yet ſuch is the pride of every natural man's heart, that he had much rather, with the carnal Jews, go to Sinai, than to Zion for a juſtifying righteouſneſs; and, with the Papiſts, be at

any

any coſt and pains to eſtabliſh a juſtifying righteouſneſs of his own, than to ſubmit to Chriſt's.

I ſhall begin with the error of the Jews, particularly of the proud conceited Phariſees, in the buſineſs of juſtification before God. Of this we have the beſt account, both from the pen and from the practice of the apoſtle Paul, whilſt a Phariſee: from his pen; 'What ſhall we ſay then? that the Gentiles, who followed not after righteouſneſs, have attained to righteouſneſs, even the righteouſneſs which is of faith: But Iſrael, who followed after the law of righteouſneſs, has not attained to the law of righteouſneſs: Wherefore? becauſe they ſought it not by faith, but, as it were, by the works of the law *.' They were for a Sinai covenant and righteouſneſs, and not for that of mount Sion. Though they were a generation of vipers, and whited ſepulchres, eſpecially the Phariſees; yet they were for eſtabliſhing a juſtifying righteouſneſs of their own, as is evident, beyond all contradiction; 'For they being ignorant of God's righteouſneſs, and going about to eſtabliſh their own righteouſneſs, have not ſubmitted themſelves to the righteouſneſs of God †'—We have alſo a full account of this from the apoſtle's practice, whilſt a Phariſee, of which he gives a very particular account, in his third chapter to the Philippians: He has told us what pains he took and how great a proficient he was, in the ſchool of the law, as a covenant; 'Touching the righteouſneſs which is of the law blameleſs ‡.' This is laſt mentioned, becauſe he verily thought, whilſt he was a blind Phariſee, that it added weight and worth to all theſe external privileges he there enumerates: But upon his being made light in the Lord, he ſpoke in a quite different language; 'That I may be found in him, not having my own righteouſneſs, which is of the law,

* Rom. iv. 30. † Chap. x. 3. ‡ Phil. iii. 6.

'law, but that which is through the faith of Chriſt, 'the righteouſneſs which is of God by faith *a*.'— From Chriſt's parable of the Phariſee and of the Publican, it appears that the righteouſneſs which the former truſted to, and pleaded before God, was a comparative righteouſneſs; 'God, I thank thee 'that I am not as other men are *b*.'

I ſhall next conſider the error which infected the churches of *Galatia*, in the buſineſs of juſtification before God; which was this: They joined together mount Sinai and mount Zion, and blended the two diſpenſations, that of the law, and that of the goſpel, and put the veil of Moſes over the face, or goſpel; of Jeſus Chriſt, in the buſineſs of juſtification before God. This is the leaſt that can be ſaid of their miſtake; though it is plain, from the two following texts, that they took wider and worſe ſteps, in joining the works, both of the moral and of the ceremonial law with the Lord Jeſus Chriſt, the Lord our righteouſneſs, who is the end of both for righteouſneſs, to every one that believes: The one is; 'If righteouſneſs comes by the law, then Chriſt 'is dead in vain *c*.' An awful word, which ſhould put all upon their guard, as to the important doctrine of a ſinner's juſtification before God; an error in which is of ſuch fatal tendency: the other is, 'Whoſoever of you are juſtified by the law, you are 'fallen from grace *d*; that is, doctrinally. It is obſervable with what ſharpneſs he who, at other times, was gentle among the ſaints 'even as a nurſe 'cheriſhes her children *e*,' reproved the erring Galatians, whoſe error he calls, 'a perverting the goſ-'pel of Chriſt *f*.'

I ſhall next conſider that of the *Pelagians*. The error of Pelagius was his exalting the free will of the creature above the free grace of God, in all the articles

a Phil. iii. 9. *b* Luke i. 8. *c* Gal. ii. 21.
d Gal. v. 4. *e* 1 Theſſ. ii. 7. *f* Gal. i. 7.

rticles of ſalvation, and conſequently in this of ju-ification: He laid aſide the doctrine of Chriſt's im-uted, for that of our own inherent righteouſneſs; hat free-will might have of its own, wherein to ruſt, whereof to glory, and wherewith to come be-ore God. Thus unmindful was he, and ſo are all is followers, of what Chriſt has told us; 'As the branch cannot bear fruit of itſelf, except it abides in the vine, no more can you, except you abide in me; for without me you can do nothing *.' Theſe pervert the order of grace, as much as the rder of nature would be perverted, ſhould any ſay, hat the branch bears the root, and that without he root the branch might bloſſom, and bring forth ruit. That great text, ſo expreſſive of the grace nd order of the goſpel, is a full confutation of Pe-agianiſm; 'By grace are you ſaved through faith, and that not of yourſelves: It is the gift of God; not of works, leſt any man ſhould boaſt: for we are his workmanſhip, created in Chriſt Jeſus to good works, which God has before ordained, that we ſhould walk in them †.' To be ſure, Pelagi-us was one of the greateſt patrons of free-will, and s bitter an enemy to free grace, as the church ever was troubled with; his leven has ſpread itſelf far nd near, and is like ſo to do more and more, under latter-day darkneſs.

In the ſame path *Arius* before trod, with this dreadful addition, his affirming Chriſt to be no more than a creature, though he made him to be the firſt nd chief of mere creatures: Thus he robbed Chriſt, t once, of the divinity of his Perſon, and of his crown, as Mediator: According to whom, the great end of all he either did or ſuffered, was partly to confirm his doctrine and miſſion, and partly to ſet his people an example; but he utterly denied his being, in a true and proper ſenſe, the Lord our righte-

* John xv. 4, 5. † Eph. ii. 8, 9, 10.

righteouſneſs, or the end of the law for righteouſneſs to every one that believes: And ſo did *Socinus*, with this farther addition, that he made Chriſt to be a creature of a late date, who had no exiſtence, ſave in type and promiſe, before the fulneſs of time. Thus wilfully did he ſhut his eyes againſt that great chapter, the firſt of John, which alone is a full confutation of his ſoul-ruining error; where Chriſt is not repreſented as beginning with time, but as exiſting before all time: It is not, in the beginning did the word begin to be; 'But in the beginning 'was the word, and the word was with God,' eternal, as being God; for ſo it follows, 'and the 'word was God. The ſame was in the beginning 'with God. All things were made by him; and 'without him was not any thing made that was 'made. He was in the world, and the world was 'made by him *.' The Arminians alſo are for being juſtified by free-will righteouſneſs, and not from free grace: The glorious gift of righteouſneſs, which has ſo much grace in it, and accompanying of it, is by them deſpiſed; and a rag of their own, a ſorry web, which God has ſaid ſhall never become a garment, is preferred. They ſhamefully wreſt and darken all thoſe texts, which ſhine in both Teſtaments, like ſtars of the firſt magnitude; and proclaim, as on the houſe top, that Chriſt is the Lord our righteouſneſs, in the buſineſs of juſtification before God.

Such would do well to conſider the hiſtory of free will, as it is recorded in the hiſtorical part of ſcripture. The greateſt trial of free-will, was the trial God made of it, in Lucifer, the ſon of the morning, and in all the non-elect among the angels; who, under his conduct, kept not their firſt eſtate, but ſoon left their firſt habitation; and, of bright and ſhining angels, are become infernal devils: Next to which was the trial God made of free will,

* John i. 1, 2, 3, 10.

in our first parents; from whom nothing was withheld, which became a bountiful Creator to bestow on so noble a creature as man; but how soon did man, left to the conduct of his own free-will, lose all, and become bankrupt? Now, if free-will made no earnings of a covenant of works, got nothing by it in a state of innocency, but lost all; is it likely to recover all, on the foot of a covenant of works, in a state of sin and apostacy?

We may here consider, how man's will has been tried since the fall, and found to be no ways fit to be trusted. Was it not tried before the flood, when length of life, and strength of constitution, furnished mankind with the greatest opportunities, to improve all the talents free-will, as it is called, was intrusted with? But, instead of retrieving what it had lost, or of growing better, mankind grew worse and wose; 'And God saw that the wickedness of man was 'great in the earth; and that every imagination 'of the thoughts of his heart, was only evil conti-'nually *.' Free-will so rebelled, and was so provoking, as to bring down a deluge of water, in those early days, on mankind; as it will, in the end, bring a deluge of fire, even the general conflagration. It is very observable, and very humbling to consider, how free-will, instead of acting the grateful, dutiful, obedient part, when Israel was so remarkably delivered out of Egypt, and led by such an high arm of power, through the Red sea; murmured against God; called his power in question; talked of stoning Moses, and of returning back into Egypt; made a calf in Horeb, just before the burning mount, and to it ascribed all the praise of Israel's deliverance. How did free-will behave in Christ's day, and in Christ's family? In Christ's day, in the persons of the Scribes and Pharisees, the priests and rulers; who, instead of receiving the Messiah with hearts enlarged in his praise, poured on him the utmost con-

* Gen. vi. 6.

tempt; and though they wondered at the miracles wrought by him, yet they deſpiſed his perſon and character, and ſo they periſhed. And as free-will acted a ſtrange and moſt unaccountable part, in Chriſt's day, ſo it acted the baſeſt part in Chriſt's family, in the perſon of Judas; who, though he eat of his bread, ſaw all the miracles which were wrought by Chriſt, and heard the gracious words which proceeded out of his mouth, lifted up his heel againſt him, ſold him for thirty pieces of ſilver, and betrayed him with a kiſs. This put the traytor upon being his own executioner, prepared the halter he deſerved, put it about his neck, and ſo diſpatched him. In a word, all the ſins that were ever acted on earth, are the birth of free-will.

I ſhall next conſider the *Papiſts*, who, the better to eſtabliſh a juſtifying righteouſneſs of their own, blend juſtification and ſanctification together, and make a change of ſtate to be one and the ſame thing with a change of nature: As if a traytor's becoming a loyal ſubject, and his being pardoned, were one and the ſame; whereas fact and experience prove them to be divers. They alſo deſtroy the oneneſs and compleatneſs of Chriſt's ſatisfaction, making a dreadful mixture in the laver of the ſanctuary of their worthleſs tears with Chriſt's moſt precious blood; to which they add their unſcriptural penances, pilgrimages, vows, and abſtinences, which they eſteem and preach up to be at leaſt atoning, if not meritorious. Thus they place, in the room of Chriſt's ſuretyſhip righteouſneſs, a righteouſneſs of their own, made up of ſuperſtition, and will-worſhip; the worſhipping of ſaints and angels; the reſpect they pay to the croſs, and to all manner of relicks, their veſpers and pater noſters; their works of ſuper erogation; and the merits and interceſſion of their many ſaints, with the virgin at the head of them. They tell us roundly, and without mincing the matter, that Chriſt has merited, that we may merit; ſo that Chriſt and his righteouſneſs are but as the

ſteps leading to the throne, on which carnal ſelf is by them exalted; or as the ſcaffolds which they make uſe of in building Babel; by which, ſorry as they are, they hope to mount the higheſt heaven. Thus doth Antichriſt interfere with Chriſt in all his offices, that of a prieſt, as well as that of a king, and of a prophet.

I ſhall next conſider the miſtake of the *Neonomians*, who turn the goſpel into a new remedial law, and make faith, repentance, and ſincere obedience, to be the ſinner's juſtifying righteouſneſs before God. That God's ſaved ones are brought to repent, and believe, and obey, is readily owned; but as it is for the ſake of Chriſt, and of his righteouſneſs, that it is given to any to repent, to believe, and to obey; ſo theſe things can no more be their juſtifying righteouſneſs before God, than Chriſt can be divided againſt himſelf. So long as Chriſt is the Lord our righteouſneſs, and is revealed in the goſpel, as 'the end of the law for righteouſneſs, to every one 'that believes,' nothing that is ours can ſhare with him therein: Will he, who is to judge us, ſuffer himſelf to be thus ſupplanted by us? Shall we receive, at the hand of Chriſt, a heart to repent, and believe, and obey, and then make a Chriſt of it? The grace that Chriſt gave for us, and gives Chriſt to us, cannot be ſo miſtaken, as to teach any to eſtabliſh a juſtifying righteouſneſs of their own.

I ſhall next conſider the error of the *Quakers*, who ignorantly, to ſay no worſe of them, make a Chriſt of the light of nature, and a goſpel of the law of nature; whoſe juſtifying righteouſneſs is made up of moral duties, ſuch as are taught not by the word of God, but by the light within. Thus they miſtake the light of the moon for that of the ſun, as if the moon could make the day, or ripen the harveſt. The light and law of nature have their uſe, of which Cornelius is the top inſtance that we meet with it ſcripture; and yet to Cornelius this meſſage is ſent: 'Send men to Joppa, and call for Simon,

'whoſe ſirname is Peter; who ſhall tell thee words, 'whereby thou and all thy houſe ſhall be ſaved *.' One would have thought that Cornelius, whoſe prayer was heard, and whoſe alms were had in remembrance in the ſight of God, had been in a pardoned, juſtified, reconciled ſtate; eſpecially upon that ſaying of Peter's, 'Of a truth, I perceive that 'God is no reſpecter of perſons; but, in every na-'tion, he that fears him, and works righteouſneſs, is 'accepted of him.' And yet the meſſage the apoſtle Peter was ſent to him about, was to tell him words whereby he and his houſe ſhould be ſaved. From which we ſafely gather, that how commendable ſoever morality and natural religion are in themſelves, and how much ſoever God may approve of them, as beyond all doubt he does, they cannot ſupply the place of Chriſt: If they could, Chriſt might have been ſpared, and a Plato, or a Seneca, have ſupplied the room of a Peter or an apoſtle Paul.

I ſhall, in the laſt place, mention the error of the *Antinomians*; where I ſhall ſhew who and what the true Antinomians are: for all are not ſo who are ſo nicknamed by the enemy. The apoſtle Paul was ſo called in his day, and ſo was Chriſt; and thus are many of Chriſt's faithful miniſters called in our dark day, for preaching no other doctrine than that contained in my text. True Antinomians are either ſpeculative or practical: Speculative are ſuch as endeavour to perſuade themſelves, and others, that ſin can do them no harm; that it ſhall not deſtroy nor damn the true believer, we readily own; but of the hurt it does them, they have leſs or more the experience, whenever they fall into ſin; as David had, under the Old Teſtament, and the apoſtle Peter had, under the New.—They likewiſe ſay, that God ſees no ſin in his people: none for which to condemn them, we readily grant; but that he ſees ſin in the beſt of them, to purge it out by his word, and by his rod, is what we affirm.—They ſay farther, that believers

* Acts xi. 13, 14.

re not to pray for the forgiveneſs of their daily ſins; not diſtinguiſhing between that which is virtual, in the purpoſe of God, and in the purchaſe of Chriſt, and that which is actual, according to the word. It is not to be forgiven in purpoſe, or in purchaſe, that the believer prays; but to have purpoſed and purchaſed forgiveneſs, actually applied to him, according to the word.—Their worſt notion is, that believers are not under the law, as a rule of duty to Chriſt; but may live as they liſt, ſin not being able to hurt them.—I would hope that of theſe there are very few, if any, among Proteſtant Diſſenters. Such would do well to remember, ſo as to copy after the apoſtle Paul, who 'bewailed ſin in its remains *,' and deſired to have it further mortified †; and was under the law to Chriſt ‡.—Practical Antinomians are thoſe the apoſtle ſpeaks of; 'For many walk, of 'whom I have often told you, and now tell you, even 'weeping, that they are enemies to the croſs of 'Chriſt; whoſe end is deſtruction, whoſe god is 'their belly, and whoſe glory is in their ſhame, who 'mind earthly things ‖.' Theſe, it is to be feared, are many, and that their numbers are daily increaſing: They gather not honey and ſweetneſs, with the bee, but, with the ſpider, poiſon from this flower of paradiſe, the doctrine of a ſinners's juſtification before God.

The APPLICATION.

All the application I ſhall make is, to put you upon the enquiry, how near this righteouſneſs has been brought to you.

To the ear of all here preſent it has been brought, times without number; that is, in the ſound of it, and into the head and memory, in the notion of it: But has it been brought into your hearts in the love and liking of it? Do you, from and with the heart, begin to like, and chooſe, and prefer this way of a ſinner's juſtification before God? His being

* Rom. vii. 24. † Phil. iii. 10. ‡ 1 Cor. ix. 21.
‖ Phil. iii. 18.

'whoſe ſirname is Peter; who ſhall tell thee words, 'whereby thou and all thy houſe ſhall be ſaved *.' One would have thought that Cornelius, whoſe prayer was heard, and whoſe alms were had in rememberance in the ſight of God, had been in a pardoned, juſtified, reconciled ſtate; eſpecially upon that ſaying of Peter's, 'Of a truth, I perceive that 'God is no reſpecter of perſons; but, in every na-'tion, he that fears him, and works righteouſneſs, is 'accepted of him.' And yet the meſſage the apoſtle Peter was ſent to him about, was to tell him words whereby he and his houſe ſhould be ſaved. From which we ſafely gather, that how commendable ſoever morality and natural religion are in themſelves, and how much ſoever God may approve of them, as beyond all doubt he does, they cannot ſupply the place of Chriſt: If they could, Chriſt might have been ſpared, and a Plato, or a Seneca, have ſupplied the room of a Peter or an apoſtle Paul.

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* Acts xi. 13, 14.

are not to pray for the forgiveneſs of their daily ſins; not diſtinguiſhing between that which is virtual, in the purpoſe of God, and in the purchaſe of Chriſt, and that which is actual, according to the word. It is not to be forgiven in purpoſe, or in purchaſe, that the believer prays; but to have purpoſed and purchaſed forgiveneſs, actually applied to him, according to the word.—Their worſt notion is, that believers are not under the law, as a rule of duty to Chriſt; but may live as they liſt, ſin not being able to hurt them.—I would hope that of theſe there are very few, if any, among Proteſtant Diſſenters. Such would do well to remember, ſo as to copy after the apoſtle Paul, who 'bewailed ſin in its remains *,' and deſired to have it further mortified †; and was under the law to Chriſt ‡.—Practical Antinomians are thoſe the apoſtle ſpeaks of; 'For many walk, of 'whom I have often told you, and now tell you, even 'weeping, that they are enemies to the croſs of 'Chriſt; whoſe end is deſtruction, whoſe god is 'their belly, and whoſe glory is in their ſhame, who 'mind earthly things ‖.' Theſe, it is to be feared, are many, and that their numbers are daily increaſing: They gather not honey and ſweetneſs, with the bee, but, with the ſpider, poiſon from this flower of paradiſe, the doctrine of a ſinners's juſtification before God.

The APPLICATION.

All the application I ſhall make is, to put you upon the enquiry, how near this righteouſneſs has been brought to you.

To the ear of all here preſent it has been brought, times without number; that is, in the ſound of it, and into the head and memory, in the notion of it: But has it been brought into your hearts in the love and liking of it? Do you, from and with the heart, begin to like, and chooſe, and prefer this way of a ſinner's juſtification before God? His being

* Rom. vii. 24. † Phil. iii. 10. ‡ 1 Cor. ix. 21.
‖ Phil. iii. 18.

made the righteouſneſs of God in Chriſt, and ſo freed in that righteouſneſs from all condemnation on the one hand, and his being intitled to eternal glory on the other: Of which it may be ſafely ſaid, for it may be abundantly proved from ſcripture, that of all poſſible ways of a ſinner's juſtification, this excels in glory; otherwiſe it could not be ſaid, that therein God has abounded towards us in all wiſdom and prudence; 'Wherein he has abounded towards 'us in all wiſdom and prudence *;' which holds true as of the whole, ſo of every part of the ſalvation we have in and by the Lord Jeſus Chriſt.

Has this righteouſneſs been brought into your conſciences, in the peace and comfort of it? Your ſpirits, it may be, are eaſy; but how came they ſo to be? If never diſturbed and diſtreſſed for ſin, it is a ſad ſign that their eaſe is from carnal ſecurity, and not from Chriſt. Or if the eaſe be ſuch as they at Rome are full of, who think, by their good works, both to atone and merit, it is ſo far from being Chriſt's peace, that it is Antichriſtian. But if it is founded on Chriſt's righteouſneſs, received by faith, as your alone juſtifying righteouſneſs; if your hearts have been with Chriſt, as the Lord your righteouſneſs, the goſpel in both Teſtaments declares, that you are at peace with God, as being juſtified by faith.

Do you evidence, that you have thus been with Jeſus, both by your worſhip and by your walk? Is the one ſpiritual, and the other circumſpect? Go aſtray you may like loſt ſheep; but wallow in the mire of ſin, like ſwine, you cannot. The ſame grace that has changed your ſtate, has renewed your hearts; ſo that you are really 'dead to ſin, but alive 'to God, through Jeſus Chriſt our Lord.' There is not a doctrine in the goſpel but it may be abuſed; but a work of grace on the heart cannot; that is like a running ſpring, which breaks through all oppoſition, and works out all filth.

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* Eph. i. 18.

THE DOCTRINE OF EFFICACIOUS GRACE Asserted and Vindicated:

IN TWO

SERMONS.

By Mr. SAMUEL WILSON.
Miniſter of the Goſpel.


BRITISH

The DOCTRINE *of* EFFICACIOUS GRACE, *Aſſerted and Vindicated.*

SERMON I.

PHILIP. ii. 13.

It is God who worketh in you, both to will and to do, of his own good pleaſure.

IN the beginning of this chapter, the apoſtle recommends to the ſaints, at Philippi, mutual forbearance, affection, humility, and condeſcenſion, as the great ornament of the Chriſtian character. To this end, he reminds them of their common fellowſhip of the Spirit, and their joint relation to, and intereſt in, the bleſſed Jeſus; who, as he obſerves, in the days of his fleſh, exemplified theſe graces, in a very diſtinguiſhing manner: So entirely was his heart ſet upon advancing his Father's honour, and ſo prevailing the affection which he bore to his people, that, 'Though he was in the form of God, 'and thought it not robbery to be equal with God, 'yet he made himſelf of no reputation, and took 'upon him the form of a ſervant, and was made in 'the likeneſs of men; and, being found in faſhion 'as a man, humbled himſelf, and became obedient 'unto death, even the death of the croſs.' Now, ſays the apoſtle, you profeſs to be the diſciples of this Jeſus, you call him Lord; keep in view then his temper and conduct, and copy after him: 'Let 'the ſame mind be in you that was in him;' and ſo much the rather give diligence herein, as I, who, when

when preſent with you, was ſerviceable, as an healer of your breaches, and an helper of your faith and joy, am now providentially removed from among you: 'Wherefore, my beloved, as ye have always 'obeyed, not as in my preſence only, but now much 'more in my abſence, work out your own ſalvation 'with fear and trembling.' God is calling you to duty, diligence, and circumſpection; give no occaſion for the reproach, that your zeal declined upon my leaving you; but remember what is before you, a crown of immortal glory, and run with patience and conſtancy the race that is appointed you; and, in your way to the prize, let there be no other contention, but who ſhall ſooneſt reach the gaol, and firſt lay hold of eternal life. And leſt they ſhould, conſcious of their own ſpiritual impotence, be diſcouraged, he adds, 'For it is God that worketh in 'you, *&c.*' Your work, indeed, is great, your difficulties many; but if God is with you, he will give you a will, and furniſh you with power, to perform what is acceptable to him.

Perhaps it will be ſaid, that the words under conſideration, relate to ſaints already renewed in the ſpirit of their mind, and ſo cannot, with propriety, be produced as an argument for the neceſſity of a divine agency, in the converſion of a ſinner. To this it might be anſwered, that it is no unuſual thing, in theological enquiries, to borrow a paſſage of ſcripture, as an illuſtration, where it is not inſiſted on as a direct proof; but in the inſtance before us, admitting it primarily may belong to believers, the conſequence will be this, that either the ſinner has more will to, and power for, that which is good, than the ſaint, or the ſame God, who works in the one, muſt alſo in the other, both to will and to do of his good pleaſure. If a good man, who knows ſo much of his duty, who has been ſo long accuſtomed to the diſcharge of it, and ſo often

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taſted the ſweets of communion with God, whilſt engaged in his ſervice; if in the midſt of all his advantages, experience, and hope, he cannot of himſelf will or perform any thing that is ſpiritually good; much leſs the ſinner, whoſe heart is carnal, who is a ſlave to his luſts, and under the tyranny of the God of this world.

The word ἐνεργῶν, which we tranſlate *worketh*, is expreſſive of power, yea, of mighty power; it ſuppoſes a difficulty in the performance, and perfection or ſuperior ſtrength in the agent. It is not barely our ſetting our hand to a work, but the doing of it thoroughly, or to purpoſe. Accordingly, when the arm of the Lord is revealed, the ſinner is born again, by the exceeding greatneſs of that power, whereby he ſubdues all things to himſelf: There is an energy on God's part, and a change on ours.

This working of the Almighty is farther deſcribed to us as internal: He worketh *in us*, and that both to *will*, as well as to *do*. Miniſters preach to, but God worketh in us. The beſt of means, applied with the utmoſt ſkill, will not of themſelves ſoften the hard, or cleanſe the impure heart: God only has acceſs to the ſpirits of men, ſo as to ſecure this deſirable event, and he can do it on whom and when he pleaſes: For 'he worketh in us, of his own 'good pleaſure;' a phraſe which has in it the ideas of ſovereignty, and of kindneſs. God gives his grace at pleaſure, to whom, and in what degree, he thinks fit, dividing to every man as he will: And as this grace is his own image, and leads on to the glorious enjoyment of himſelf, it muſt needs be a favour of ineſtimable value.

The words being explained, give us an occaſion to obſerve,

'That when a ſinner is born again, there is a 'change wrought in his ſoul, by the mighty power 'of God.'

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By this change, I do not underſtand an alteration of profeſſion or character barely; for, as the apoſtle tells us, circumciſion avails no more than uncircumciſion, where the new creature is wanting. The change we intend is real, not nominal; a change of the ſubject, not of the name only. A man may profeſſedly renounce idolatry, ſubmit to baptiſm, as a badge of Chriſtianity, and attend the worſhip of God, in the aſſemblies of the ſaints; call himſelf, and be deemed by others, a believer; and yet be a ſtranger to the change we are treating of. Again, we diſtinguiſh the grace of God in the renewing of a ſinner, from reaſon, or the improvements of it, when its dictates are ſuppoſed to be duly attended to. Reaſon belongs to us as men, and is common to our nature, as raiſed above the beaſts that periſh: But this is not ſufficient to make us wiſe unto ſalvation. Where is the perſon of whom it may be ſaid, that, after a courſe of ſin and impiety, he brought himſelf, by bare reaſoning, to forſake the evil of his way, to love the Lord his God with all his heart, to believe on the Lord Jeſus, to worſhip God in the Spirit, and to perſevere in theſe things unto the end? Experience tells us, that ſin and Satan ſo entirely poſſeſs the ſinner's heart, that there muſt be ſomething more than the care and improvement of our reaſon to make room for Chriſt and holineſs. Nor farther, do we mean, by this change, that which is merely the reſult of preſenting certain truths to the underſtanding, in a ſtrong and engaging light; ſo that whereas formerly they were either not at all, or very little, attended to by us, now we are brought, with proper application, to reflect and meditate on them, and ſo are by deductions from them, engaged in the choice of virtue, and the hatred of vice. This, indeed, we allow to follow upon this change, as a fruit of it; but till the ſoul is ſpiritually enlightened, we ſuppoſe it to

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be incapable of judging aright of ſpiritual truths, or of forming practical concluſions from them.

In contradiſtinction to theſe accounts of regeneration, we aſſert, that it is the implanting of a principle of ſpiritual life, or the forming of the divine image in the ſoul, in which the ſoul itſelf, as to the ſubſtance of it, remains the ſame, but the qualities of it are altered; the underſtanding, from being darkened, becomes light in the Lord; the will, which before was rebellious againſt God, is now brought into ſubjection to him; and the affections, which before were wholly carnal, and determined on ſenſual objects, are now purified and refined, and fixed on heavenly things. In a word, the change is real and univerſal, the power which effects it is divine, the fruits many and diſcernible, and the great efficient Jehovah the Spirit.

A particular account of the exact way in which the Spirit accompliſhes this great work, is not to be expected, after our Lord has told us, that as 'The 'wind bloweth where it liſteth, and we hear the 'ſound thereof, but cannot tell whence it cometh, and 'whither it goeth, ſo is every one that is born of the 'Spirit *;' ſo that we are to attend only to the proof of the fact: That what the ſcripture calls the new creature, or a principle of grace, is formed or wrought in the ſoul by the power of God, in a way of efficacious grace. I chooſe to call it the *new creature*, as diſtinguiſhing between regeneration and converſion, the one being previous to, though neceſſarily connected with the other. In regeneration, we are paſſive, and receive from God; in converſion, we are active, and turn to him; we repent, believe, and obey: but this ſuppoſes we have been his workmanſhip; and, by his power, have been renewed in the ſpirit of our mind.

Here I ſhall, in ſome meaſure, purſue the very

* John iii. 8.

ſame method which a late celebrated writer *a*, on the other ſide of the queſtion, admits to be juſt, and which he therefore keeps in view, in all his reaſoning on the ſubject; and ſo begin,

I. With thoſe arguments which may be taken from the *ſcripture account* of the *work itſelf*, which is repreſented to us in ſuch terms, as lead us neceſſarily to conclude, that the ſoul is *paſſive* in it, and that it is brought about by the arm of the Almighty. Thus,

1. The apoſtle tells us, 'If any man be in Chriſt, 'he is a new creature *b*.' And again, 'Neither cir-'cumciſion availeth any thing, nor uncircumciſion, 'but a new creature *c*:' And ſo we are ſaid to be God's 'workmanſhip, created;' and yet more expreſsly, 'the 'new man is ſaid to be created after God in righte-'ouſneſs, and true holineſs *d*.' I do not find it diſputed whether theſe paſſages refer to the ſubject before us; and if they do, it muſt be allowed, that either the metaphor is ill choſen, and wrongly applied, or it muſt be expreſſive of the ſame power in the new birth, with that which was exerted in creation, or the making of ſomething out of nothing.

To this it is objected *e*, that the term, *create*, does not always ſuppoſe the perſons or things ſaid to be created, to be wholly paſſive, or the power to be ſo great as we pretend; for God is ſaid to create and form the church of the Jews *f*; which muſt be underſtood of their ſtipulating with God, as well as of his engagements to them; in which their covenanting with him they were active. To this we anſwer, It is certain, whether the phraſe is to be underſtood in a natural or political ſenſe, it ſtands connected with two other inſtances of God's goodneſs, (*viz.* redeeming them, and calling them by their name) in which they had no concern, but what was purely paſſive:

a Dr. Whitby. *b* 2 Cor. v. 17. *c* Gal. vi. 15. *d* Eph. iv. 24. *e* See Dr. Whitby, pag. 272. *f* Iſa. xliii. 1.

And,

And, if we conſider how often God upbraids that people with their breach of covenant, it will not ſo well agree with the deſign of the place, which is evidently their encouragement, that this circumſtance ſhould be introduced, which muſt neceſſarily affect them with ſhame and fear. I cannot but think there was ſo much ſovereignty in God's chooſing Abraham, and ſo much power in his raiſing his family, from ſo ſmall a beginning, to be ſo great a people, as might abundantly juſtify the prophet in the uſe of the terms *create* and *form*, without having any regard to their promiſary or covenant engagements.

It is farther objected *, againſt this argument, that God is ſaid to create that which he brings into a new and better ſtate: Thus David prays; 'Create in 'me a clean heart †;' and God is ſaid to *Create new heavens*, and a *new earth*, and to *create Jeruſalem a rejoicing* ‡.—As to the caſe of David, it is plain, his fall had ſo far convinced him of the plague of his own heart, that he deſpairs of healing it himſelf, and therefore cries to God, 'Create in me a clean heart.' It might be a doubt with him, very probably, after ſo dreadful a back-ſliding, whether he had ever been truly converted; and if ſo much power, as would juſtify the expreſſion, was neceſſary for his recovery, we may eaſily conclude what is needful for the renewing of a ſinner, wholly dead in treſpaſſes and ſins.—As for the other paſſage mentioned, what difficulty ſoever may attend ſettling the exact meaning of it, the following expreſſions, in the chapter, abundantly warrant the uſe of the metaphor; for, according to the prophet, 'There is then to be no more an infant 'of days, nor an old man that hath not filled his days, 'for the child ſhall die an hundred years old; the 'wolf and the lamb are to feed together, and the lion 'to eat ſtraw like a bullock;' events altogether ſupernatural and miraculous.—As to the Greek fathers

* Dr. Whitby, pag. 273. † Pſal. li. 10. ‡ Iſa. lxv. 17, 19.

ſpeaking of the new creature as a change for the better only, if it ſhould be allowed that this is their ſentiment, I do not ſee how it affects the argument; for the queſtion is not, whether the change is for the better, but what power is neceſſary to it, and to whom it is to be referred, to God or the creature.

2. Another ſcripture repreſentation of regeneration, is that of our being *quickened* by the great God, when *dead in ſins* *: And what the power is, whereby we are quickened, the apoſtle tells us †; 'That 'ye may know what is the exceeding greatneſs of his 'power to us-ward, who believe, according to the 'working of his mighty power, which he wrought in 'Chriſt, when he raiſed him from the dead.' Whatever may be the fact the apoſtle has in view, the terms are as ſtrong and expreſſive, as language will admit. Great pains are taken, by our opponents ‡, in expounding this place of the reſurrection of the body, in the laſt day, which they allow to be a work of almighty power; but it is impoſſible to prove this to be the meaning of it, becauſe there is not a word of the reſurrection of the ſaints in the text. The natural meaning of the place is evidently this: The apoſtle prays that God would enlighten them into that myſtery of mercy, the work of faith in their ſouls, begun and carried on by the ſame power, which raiſed his Son from the dead; and whereas he ſpeaks of thoſe who did believe, it is to acquaint them, that faith, in the exerciſe and increaſe, is from the divine power, as well as in the firſt principle.

How far this power is conſiſtent with ſcripture exhortations and perſuaſions, will be conſidered in its place.

3. We are ſaid, in ſcripture, to be *born from above*, to be *born of God*, and 'not of blood, nor of the will 'of the fleſh, nor of the will of man, but of God.'

* Eph. ii. 1, 5. † Chap. i. 18, 19. ‡ Dr. Whitby, pag. 274.

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In regeneration, the agency is removed from the creature, and aſcribed to the great Creator.

To this it is objected *, That we are ſaid to be 'begotten by the word of the living God, and that faith 'comes by hearing;' and the apoſtle tells the Corinthians, 'he begot them by his goſpel;' which muſt, ſay our opponents, be underſtood in a way of moral ſuaſion, and not in that ſuper-natural, all-powerful way we contend for. To this we reply, That though 'faith comes by hearing, yet it is not of ourſelves; it 'is the gift of God.' Miniſters preach, and whilſt they preach, and with their preaching, God works, and ſo it is that men are turned unto him; otherwiſe even a Paul may plant, and an Apollos water, but there will be no increaſe; for, as the apoſtle obſerves, they are only miniſters, by whom we believe; 'Neither 'is he that planteth any thing, nor he that watereth, 'but God that giveth the increaſe:' So that we conclude the metaphors, which the ſcripture makes uſe of, in repreſenting the renewing of a ſinner, carry in them plain marks of a divine interpoſure, and that in a way of infinite and almighty power. And to underſtand them otherwiſe, is to charge the Holy Spirit with what is allowed to be a blemiſh in all writers, the uſing of words without meaning, or of figures widely diſtant from, and diſproportionate to the ſubject.

II. If we conſider the ſcripture account of the *ſinner* before this change paſſes upon him, it will ſerve as a farther proof of the neceſſity of efficacious grace, in our being born again.

1. We are ſaid to be *dead in treſpaſſes and ſins* †; that is, by reaſon of ſin, to be altogether impotent to that which is good. As the organs of the body at death ceaſe to perform their uſual functions, ſo the unrenewed ſinner is 'without God, and without Chriſt,

* Dr. Whitby, pag. 274. † Eph. ii. 1. Col. ii. 13.

'in the world;' he is loſt to his duty, and eſtranged from every thing that is ſpiritually good.

To this it is objected *, That common convictions, eſpecially where they are ſtrong, prove that the ſinner, even before converſion, is not void of all ſenſe, as a dead body is; ſo that the argument, according to us, if it proves any thing, proves, ſay they, too much. To this we anſwer, That all convictions are originally from God, and the ſinner, under the greateſt fear of puniſhment, may have no apprehenſion of the excellency of his duty, nor any ſpiritual deſire after communion with God: Witneſs Judas, who, though he had an hell in his conſcience, was utterly a ſtranger to the grace of God.

It is farther objected, That the places cited concern only the Gentile world, held under the government of Satan, but have no relation to the proſelytes of juſtice, much leſs to the Jew, and leaſt of all to the baptized Chriſtian. To this it is ſufficient to reply, That the apoſtle was quite of another mind, or he would not have ſaid, 'Among whom we all had our 'converſation in times paſt;' and, in another epiſtle, where he is profeſſedly conſidering the difference between Jew and Gentile, he ſays; 'What then, are 'we better than they? no, in no wiſe; for we have 'before proved, both Jew and Gentile, that they are 'all under ſin †;' and therefore he uſes that phraſe to the church of Corinth, after an enumeration of the greateſt ſinners, 'Such were ſome of you ‡.' And he puts himſelf into the number, in what he ſays to Titus; 'For we ourſelves alſo were ſometime fooliſh, 'diſobedient, deceived, ſerving divers luſts.' Now, it will eaſily be granted, that the apoſtle, before his converſion, was reſtrained from groſſer ſins; none ſuppoſe that he run into all exceſs of riot, but had eſcaped the pollutions, which were in the world through luſt; and if that is allowed, it will be difficult

* Dr. Whitby, pag. 276. † Rom. iii. 9. ‡ 1 Cor. vi. 11

cult to aſſign a reaſon why he ſhould thus put himſelf into the number of the chief of ſinners, if there had not been ſomething common to them all; I mean, an impotence to good, and a propenſity to evil.

2. A farther account, which the ſcripture gives us, of our condition before converſion, is, that our *underſtanding is darkened*; that we are *alienated from the life of God*, through the ignorance that is in us, becauſe of the *blindneſs of our hearts* a; yea, we are ſaid to be *darkneſs* b: And the apoſtle tells us; 'The natural man receiveth not the things of the Spirit of 'God, for they are fooliſhneſs unto him; neither can 'he know them, becauſe they are ſpiritually diſcerned *c*:' ſo that if we are made wiſe to ſalvation, 'God, 'who commanded light to ſhine out of darkneſs,' muſt, in the ſame way, and by the ſame power, 'enlighten our underſtandings, to give us the knowledge of his glory, as it ſhines in the Perſon of his 'Son *d*.' Till this is the caſe, the goſpel, though in itſelf the *wiſdom of God*, will be accounted *fooliſhneſs* e.

As to what is objected, that theſe paſſages only deſcribe the caſe of the wilfully blind, who love darkneſs rather than light, we anſwer, They are evidently delivered in too general terms to admit of ſuch an interpretation; yea, we are expreſsly told, 'There is 'none righteous, no, not one; there is none that underſtands; there is none that ſeeks after God *f*.'

3. Another argument may be taken from our *Lord's words*; 'No man can come unto me, except the Father, who hath ſent me, draw him *g*.' By *coming to Chriſt*, we underſtand receiving him, or believing in him: By the Father's *drawing*, his work of power upon the heart of a ſinner, when he is brought to Chriſt. Now, without this, ſays our Lord, no man

a Eph. iv. 18. *b* Ver. 8. *c* 1 Cor. ii. 14. *d* 2 Cor. iv. 6. *e* 1 Cor. i. 23, 24. *f* Rom. iii. 10, 11. *g* John vi. 44.

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can come unto me; not the wiſe and prudent, the learned or ingenious, any more than the ignorant and illiterate, the obſtinate and rebellious: The event is alike impoſſible to them all; 'no man can come, except the Father draw him.'

To this it is objected *, That, if this is the caſe, there is nothing praiſe-worthy in our faith, or blameworthy in our unbelief; ſince when God draws, there is no reſiſting; and were he is not pleaſed to do it, we cannot move, in a ſpiritual ſenſe. To this we anſwer; It is as true, that, before converſion, we will not, as that we cannot come to Chriſt: Though we may not be condemned for a mere impoſſibility of believing, yet we may very juſtly, for ſtrengthening ourſelves in our prejudices againſt Chriſt, and the way of ſalvation by him. That the ſcripture expreſsly tells us, faith is not of ourſelves, it is the gift of God; and yet we are required to believe. Nor do I ſee any ſuch contradiction in ſome mens being judicially, as a puniſhment for their ſins, 'ſhut up in unbelief,' and their condemnation for 'loving darkneſs, rather than 'light.'

Again, it is objected †. That this drawing of the Father is to be underſtood only or principally of God's perſuading, and prevailing upon us to come to Chriſt, by the conſideration of the miracles, or mighty works, which were done by him, as an evidence of his being the Meſſiah, and by the promiſe of eternal life upon our coming. To this we anſwer, That ſuppoſing (though we can by no means allow it) this were the genuine ſenſe of the place, we might urge it, as an argument in the caſe before us; for if we cannot, but as taught of God, conſider the nature and evidence of Chriſt's miracles, which are barely facts, ſuppoſed to be done by him, in confirmation of his miſſion, much leſs can we, without a divine interpoſure, renounce our darling corruptions, quit our moſt beloved

* Dr. Whitby, pag. 280. † Dr. Whitby, pag. 280, 281.

ed iniquities, and heartily embrace Jeſus, as our Saviour and our King. In ſhort, the tree muſt firſt be made good, before it can produce any good fruit; for 'the carnal mind,' whilſt it continues ſo,' is not ſubject to the law of God, neither indeed can it be *a*.'

III. Our next general head of argument is taken from God's *challenging this work as his own*, ſpeaking of it as performed by him, and in ſuch terms, as manifeſtly exclude the creature's agency: Thus we read, 'The Lord thy God will circumciſe thine heart, and 'the heart of thy ſeed, to love the Lord thy God, 'with all thine heart, and with all thy ſoul *b*.' This is thus explained by the prophet Ezekiel; 'I will give 'them one heart, and I will put a new Spirit within 'you, and I will take the ſtony heart out of their fleſh, 'and give them an heart of fleſh, that they may walk 'in my ſtatutes *c*.' A like promiſe we have in theſe words; 'Then will I ſprinkle clean water upon you, 'and you ſhall be clean. From all your idols will I 'cleanſe you; a new heart alſo will I give you, and a 'new Spirit will I put within you; and I will take 'away the ſtony heart out of your fleſh, and I will 'give you an heart of fleſh; and I will put my ſpirit 'within you, and cauſe you to walk in my ſtatues *d*.' And ſo the prophet Jeremiah, giving an account of the new covenant, does it in theſe terms; 'This 'ſhall be the covenant that I will make with the houſe 'of Iſrael; after thoſe days, ſaith the Lord, I will 'put my law in their inward parts, and write it in 'their hearts; and I will be their God, and they ſhall 'be my people *e*:' And more fully in the following words; 'I will give them one heart, and one way, 'that they may fear for ever *f*.' Now, can it be thought that, by all theſe expreſſions, God intends no more than

a Rom. viii. 7. *b* Deut. xxx. 6. *c* Ezek. xi. 19, 20.
d Chap. xxxvi. 26, 27, 28. *e* Jer. xxxi. 33.
f Chap. xxxii. 39.

than that he will aſſiſt and ſucceed our endeavours to renew and convert our ſelves? Is this the meaning of his putting his Spirit within us? Of his taking the ſtone out of the heart, and giving an heart of fleſh? Why does he promiſe ſo often, I will do this for you, if the work were divided between him and us?—So that, according to the language of the Old Teſtament, we are to expect renewing grace from God, as his own proper work.

To this it is objected *g*, That the paſſages mentioned out of Jeremiah and Ezekiel, refer to the Jews in the end of the world, and therefore are wrongly produced in the queſton before us. To his we anſwer, That if that be the caſe, it proves however their converſion will be of God. Beſides, theſe promiſes contain bleſſings, which are inſeparable from ſalvation, and what every ſaint is in the experience of.

The apoſtle, in his epiſtle to the Hebrews *h*, quotes them, and applies to them to Chriſt, as the ſurety of this covenant, and ſo uſes this as an argument of the ſuperior excellency of the goſpel, above the Jewiſh diſpenſation, that 'the covenant is better, eſtabliſhed upon better promiſes,' would have been foreign to this deſign, if it relates only to the recovery of the Jews, in the end of the world.

In the New Teſtament we read, that God *opened the heart of Lydia* i; that *faith is not of our ſelves*, it is *his gift* k: He gives it to ſome to believe; he muſt *draw*, or there will be no *coming* to Chriſt *k*. Paul preaches and prays, but God opened Lydia's heart; he muſt prepare the heart for the ſeed, and cauſe the ſeed to take root, and to bring forth fruit to his glory: And therefore the apoſtle diſtinguiſhes between the goſpel, and the power that renders it ſucceſsful; 'Our goſpel came to you, not in word only, but al-

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g Dr. Whitby, Page. 291. *h* Heb. viii. 8, &c.
i Acts xvi. 14. *k* Eph. ii. 8. *l* John vi. 44.

ſo in power *.' Life and immorality are, indeed, brought to light by the goſpel; but God only can make it unto us a ſavour of life unto life; and this he does, when he makes it his power unto ſalvation. But to proceed,

IV. Another argument for the efficacy of the grace of God in regeneration, may be taken from this conſideration: That ſuppoſing infants are *polluted* and *defiled*, in conſequence of what we call *original ſin*, as many of theſe as die before the actual exerciſe of reaſon, muſt either be renewed by the immediate hand of God, or be excluded from ſalvation; ſince our Lord has told us, 'Except a man be born again, he cannot ſee the kingdom of God †;' nor will it be diſputed, that without habitual holineſs, at leaſt, no man can ſee the Lord. As for infants, we take it for granted, in the preſent argument, that they are 'conceived 'in ſin, and ſhapen in iniquity;' that that which is 'born of the fleſh, is fleſh;' that they are, by reaſon of the diſobedience of the firſt man, ſinners, and ſo unworthy of and unmeet for the heavenly glory, and muſt be excluded from it, unleſs waſhed in the blood of Jeſus, and ſanctified by the Holy Spirit. To ſuppoſe them all, or indeed any of them, to periſh, is to be cruelly wiſe above what is written; and to imagine they are ſo holy, as to need no cleanſing, or that any thing defiled can enter into heaven, is directly flying in the face of ſcripture: ſo that though we are not told poſitively what is their portion, yet we may ſafely determine that they are made meet, if in heaven, for that inheritance, which is incorruptible and undefiled. And, if this is the caſe, we cannot ſuppoſe they contribute any thing to it themſeves; it muſt be from the abundant mercy and powerful grace of a compaſſionate God. Now, can it be thought that perſons grown to years of maturity, who have for

* 1 Theſſ. i. 5. † John iii. 3.

for a great while accuſtomed themſelves to do evil, and whoſe vicious habits are hereby confirmed and enlarged, will be more eaſily wrought upon? It is true, they have ſome degrees of reaſon and conſcience; but as theſe are in the ſervice of ſin, the byaſs will be ever to evil, till it is altered by the grace of God. If it ſhould be ſaid, 'Secret things belong to God;' and, as he has not expreſsly told us what will be the final ſtate of infants, no argument can be fairly drawn from premiſes, which are in themſelves uncertain: We anſwer, No more is intended by it, than what will be eaſily granted by thoſe who allow the doctrine of original ſin; and where this is denied, we agree it is of no force.

We might now produce ſome eminent inſtances of the grace of God, in the renewing of ſinners, as they ſtand recorded in ſcripture; from which we may conclude, that in their caſe, however, the happy change was from God, and the immediate effect of his almighty power.—Thus, in the ſtory of Zaccheus, it does not appear that our Lord ſaid any more to him than this, 'Make haſte and come down, to day I 'muſt abide at thine houſe *:' Yet preſently a change was wrought in his ſoul, and the fruits of it appeared in an ingenuous confeſſion of his former iniquities, and, in an humble reſolution to purſue the contrary paths of juſtice and mercy. Now, what can this, ſo great and ſudden an alteration, be attributed to, but the powerful influence which the grace of our Lord Jeſus Chriſt had upon his mind? We cannot ſuppoſe there was an opportunity for a great deal of diſcourſe or reaſoning with him; but if there was, we may eaſily judge how far words alone are ſufficient to engage a rigorous oppreſſor in acts of righteouſneſs and mercy; ſo that, from the effects, we may judge of the cauſe, and conclude, that ſo great a change could not have been made at once upon ſuch an heart, but

* Luke xix.

but by the ſame power, whereby God is able to ſubdue all things to himſelf.—Another inſtance, which might be mentioned, is that of Saul, who was not proſelyted to Chriſtianity under a ſermon, or at a religious conference *, but when his mind was under the ſtrongeſt and moſt ſettled prejudice againſt it; when his zeal in perſecuting the church was hightened into a kind of fury or madneſs: under theſe unpromiſing circumſtances, he is made to hear the voice of the Son of God, and live; and, in the humble language of a diſciple, to ſay, 'Lord, what wilt 'thou have me to do?' inſtead of going on, as he had deſigned, in making havock of the church.—We might add the caſe of the thief on the croſs, who either went to heaven without holineſs, or he received it immediately from that Jeſus, who ſaid to him, 'This day thou ſhalt be with me in paradiſe †.' If it is ſaid, Theſe are extraordinary caſes; we anſwer, Whatever difference there may be in the circumſtances of ſinners, the power is the ſame in the renewing of them all; for the enmity which is in every ſinner's heart againſt Chriſt and holineſs, can only be removed by an act of omnipotence.

SERMON II.

PHILIP. ii. 13.

It is God who worketh in you, both to will and to do of his own good pleaſure.

THE doctrine which we endeavoured to ſtate and eſtabliſh, in the preceding diſcourſe, was to this effect; That when a ſinner is born again,

* Acts ix. † Luke xxii. 39, &c.

there is a mighty change wrought in his ſoul, by the efficacious working of the Holy Ghoſt. His being quickened, and made ſpiritually alive, is the effect of God's power, which works in him, as well to will, as to do, of his own good pleaſure. This we attempted to prove, from the ſcripture repreſentations of the work itſelf, in which it is called, a new creation, a reſurrection, and a being born again; terms expreſſive of power; in the exertion of which, the Almighty is, and cannot but be alone, and the creature manifeſtly paſſive —Again, we obſerved, from the ſaid infallible oracles, that the ſtate of man, before this change paſſes upon him, is ſuch, as will by no means admit of the ſuppoſition of an ability to renew himſelf, ſince he is deſcribed as 'dead in treſpaſſes and 'ſins, having his underſtanding darkened, being alie-'nated from the life of God, through the ignorance 'that is in him, becauſe of the blindneſs of his heart;' inaſmuch as he is ſaid to be *darkneſs* itſelf; and it is affirmed of him, that he 'receives not the things of 'the Spirit of God, but accounts them fooliſhneſs.' On theſe accounts, our Lord might well ſay, 'That no 'man can come unto me, except the Father, who 'hath ſent me, draw him.'—Farther, we obſerved, that God challenges this work as his own, and ſpeaks of it in the Old and New Teſtament, as brought about by his power; and the promiſes which he has made, concerning it, conclude him to be equal to the work, as well as gracious to his choſen; and are as entirely ſilent, as to the agency, as they exclude and ſet aſide the merit, of the creature.—Moreover, we hinted that this muſt be the caſe with infants dying before the exerciſe of reaſon, ſuppoſing them to be under the pollution of original ſin, unleſs we exclude them all from ſalvation. If they are regenerated, it cannot be in a way of moral ſuaſion, but of internal and almighty efficacy.

We proceed now to another conſideration, to prove

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he neceſſity of efficacious grace, in the renewing of a inner; and that may be taken,

V. From the *difficulty* of the work, as it conſiſts n conquering the ſtrongeſt prejudices, mortifying the moſt corrupt habits, and in the implanting of a principle of grace and holineſs, to which the ſinner is entirely averſe; and, in oppoſition to which, Satan, who maintains the throne in his heart, uſes his utmoſt endeavours. There is a greater diſtance betwixt he terms, *ſin* and *holineſs*, *corruption* and *grace*, han between thoſe of *ſomething* and *nothing*. In creaion, ſomething is formed out of nothing; but in egeneration, (as one ſtrongly expreſſes it) hell is hanged into heaven. In creation, there is no aſſiſtnce, but then there is no oppoſition; but regeneation is like the ſtemming of a rapid ſtream, and urning it into a contrary courſe; in which as there s nothing to help, ſo there is every thing to inder. The ſinner is not barely deſtitute of the ivine image, and without ſtrength for the perormance of what is good; but 'every imagination of the thoughts of his heart, is evil continually *:' He is ſo far from the fear of the Lord, nd any concern about communion with him, that he language of his heart unto God is, 'Depart from me, I deſire not the knowledge of thy ways. What is the Almighty that I ſhould ſerve him? and what profit ſhould I have if I pray unto him †?' And, hilſt he is wilfully purſuing a courſe of rebellion, nd ſtrengthening and enlarging his vitious habits, e may well aſk, with the prophet, 'Can the Ethiopian change his ſkin, or the leopard his ſpots?' hen, and not till then, may the ſinner, 'who has been accuſtomed to do evil, learn to do well ‡.' Can y created finite power, at once, in a moment, hange the fierceneſs of a devouring lion into the

* Gen. vi. 5. † Job xxi. 14. ‡ Jer. xiii. 23.

meekneſs of a lamb? If this calls for omnipotence, how much more, to reduce the ſtout-hearted ſinner, who is far from righteouſneſs, to the obedience of faith, and a delight in the law of the Lord after the inward man. Go and try the experiment, treat with the rebel, who, for a courſe of years, has had pleaſure in unrighteouſneſs, whoſe heart is in league with Satan, and ſtrongly attached to ſin; uſe the moſt moving and perſuaſive arguments to convince him of the folly of his way: See whether he will be brought, by all your reaſoning, to quit his darling luſts, and walk in the ways of the Lord; no: after all your advice, though mingled with tears, he loves his idols, and after them will he go. Satan has ſuch an intereſt in the hearts of the children of diſobedience; he leads them captive to that degree, that none but the Almighty can diſpoſſeſs him, and break the chain: and therefore, when the apoſtle is ſpeaking of this mercy, he uſes a word ſtrongly expreſſive of power; 'Giving thanks unto the Father, who hath made us 'meet to be partakers of the inheritance of the ſaints 'in light: who hath delivered us from the power of 'darkneſs, ἐῤῥύσατο, hath ſnatched us out of the power 'or hand of the devil, and tranſlated us into the king-'dom of his dear Son *.'

An excellent and moſt judicious divine † has a paſſage pertinent to our purpoſe, in his diſcourſe on Regeneration: 'The new birth, ſays he, is a change of nature; of a nature, where there was as little of ſpiritual good, as there was of being in nothing before the creation. It is a change of a ſtone into fleſh, of a heart, that, like a ſtone, hath hardneſs and ſettledneſs of ſinful parts, a ſtrong reſiſtance againſt any inſtrument, an incorrporation of ſin and luſt with its very nature; where the heart and ſin, ſelf and ſin, are cordially one and the ſame. None can change ſuch a nature but the God of all grace. No man can change the nature of the meaneſt creature in the world: Now,

* Col. i. 12, 13. † Mr. Charnock, Vol. II. page 208.

Now, to ſee a lump of vice become the model of virtue; he that drank in iniquity like water, to thirſt after righteouſneſs, to crucify his darling fleſh, to be weary of the poiſon he loved, for the purity he hated, ſpeaks a ſupernatural grace, tranſcendently attractive, and powerfully operative." So that, as he ſomewhere elſe obſerves, 'We have no reaſon to wonder that 'creation is only aſcribed to the hand of God, when, 'in regeneration, his arm is ſuppoſed to be revealed.' But to proceed.

VI. If we conſider the different *ſucceſs* of the goſpel, as diſpenſed by ſeveral perſons, or by the ſame perſon, at different times; it will be evident, that there muſt be the power of God attending it, or it will not be ſucceſsful to ſalvation, or prove a ſavour of life unto life. Peter's hearers, and thoſe to whom Stephen miniſtered, appear to be equally ignorant of, and alike prejudiced againſt the goſpel; the apoſtles deliver themſelves with the ſame plainneſs and faithfulneſs, upon the ſubject of the guilt contracted, by ſhedding the innocent blood of the Son of God: Three thouſand are converted, baptized, and added to the church, from a ſingle ſermon, delivered by Peter; whereas Stephen's hearers blaſpheme and ſtone him. Paul again finds hearts and houſes open to him, in one city, and is obliged to eſcape for his life in another.

Now, how can this be accounted for, but upon the apoſtle's principle; 'Neither is he that planteth 'any thing, nor he that watereth, but God that gives 'the increaſe?' Nay, how common is it for the ſame perſon, who has, perhaps, for years, ſat unmoved under the miniſtry of a learned, faithful, and affectionate preacher, at length in the day of God's power, under means far leſs likely to anſwer the end, to be awakened, convinced, and renewed? And are there not many inſtances of perſons, of the ſame family, education, and advantages, attending the ſame means,

and one is taken, and he perhaps the moſt profane or obſtinate, and the reſt left to a bare outſide profeſſion, or an hypocritical formality? Why ſhould the ſame goſpel, in one hand, thus run and be glorified; and, in another, no leſs valuable, be a ſavour of death unto death? Why ſhould the ſame preacher, at one time, ſee of the travel of his ſoul to his ſatisfaction; at another time have occaſion to complain, 'Who has 'believed our report?' If the weapons of our warfare were mighty in themſelves, why not equally, and at all times, ſucceſsful? But the event makes it evident, they are only ſo through God; and when his power is put forth, he can eaſily, and he only can, bring down every high thought and imagination, and reduce the ſtubborn hearts of rebellious ſinners to a ſubjection to himſelf.

VII. Another argument, for the efficiency of the grace of God in regeneration, may be taken from the conſideration of the *concern* which God has in the whole world. If we reflect on the various parts of the creation, we ſhall find, that, in the vegetable, animal, rational, and intellectual world, all firſt or natural principles are derived from God; and the actual exerciſe of thoſe principles, whatever concurrent circumſtances may attend, is conſtantly under his providential influence: And is this the caſe in univerſal nature? And can we ſuppoſe that in regeneration, one of the nobleſt works of God, he is left out as having little or no concern? How ſtrange, how unaccountable, would this be!

Our natural philoſophers readily allow, that every thing that is neceſſary for the growth and improvement of vegetables, is from God; that he, as the great Author of nature, has given it to the ſeed, to receive the fatning influence of the earth, the moiſture of the rain, and the enlivening genial rays of the ſun: Nor will they diſpute the ſun itſelf had never been what it now is, the great fountain of light and heat,

heat, to the univerſe, but by the will and power of the Creator. They will tell you, the rain deſcends at his appointment, and that he orders and determines its extent and uſefulneſs; that there is an equal diſplay of his power, wiſdom, and goodneſs, in the growth of the graſs, in the flouriſhing of plants, and the increaſe of corn: All is from him, and under the immediate influence of his providence. Moreover, in the animal world, or among the beaſts of the field, the fowls of the air, or the fiſh in the ſea, they will allow a principle of life and motion is from God, and the actual exerciſe of it in a dependance upon him. What we call ſometimes inſtinct, or nature in them, is confeſſedly not of themſelves, but from him, who hath appointed their ſituation in the order of creatures, and furniſhed them with all their powers, ſenſations, and appetites: Whence they are directed to collect their proper food, and reject what would be hurtful or deſtructive to them. And none but an atheiſtic ſceptic will deny, but that, in the rational world, we have our ſouls, with all their capacities of reaſoning, reflection, judgment, and memory from God; that he made us, by his power, and continues us by his providence, wiſer than the beaſts of the field, and of more underſtanding than the fowls of the air: And who will not allow, that the angels, creatures of the higheſt order, have all their intellectual powers from God? Now, ſhall we admit that every creature hath its being from, and lives, and moves, and acts in a dependance upon the glorious Creator; and ſuppoſe that the ſaint receives a principle of grace from himſelf, and continues a believer, by the ſtrength of his own reaſoning, and the vigour and conſtancy of his own reſolution? Is it from God that I am a reaſonable thinking creature? and from myſelf that I am a Chriſtian, holy and ſpiritual? Am I not inſufficient for the leaſt action in common life, but as upheld by his power, and under the influence of his providence? And will it be ſaid, I can renew myſelf, and cleave to the Lord, with

with full purpoſe of heart, by my own ſtrength? What is this but to allow a dependance in the leſs, and to deny it in the greater? What Adam poſſeſſed in paradiſe, as to the perfection of his nature, the felicity he enjoyed, and his power to ſerve, worſhip, and adore his Creator, he had confeſſedly from him who made him, after his own image. Now, if the firſt impreſs of the divine likeneſs on his ſoul, was the produce of God's wiſdom and power; certainly the reſtoring that image, when loſt or impaired, can be no leſs the work of the Almighty. If the care and ſkill of an artificer is requiſite to the firſt making of a machine, or any curious piece of work; it muſt be equally neceſſary to the repair of it, when its principal ſprings are broke, and every thing out of order. But we go on,

VIII. To conſider the *groſs abſurdities* which manifeſtly attend the denying the efficacy of the grace of God in regeneration; as,

1. This would be to furniſh Chriſtians with an eaſy and ready anſwer to that queſtion of the apoſtle; 'Who made thee to differ from another? What haſt 'thou, that thou didſt not receive? Now, if thou 'didſt receive it, why doſt thou glory, as if thou 'hadſt not received it *?' Such a one might boldly reply, upon the ſcheme of our opponents, my own reflection and judgment; my reaſon and choice made me to differ: The means were, indeed, the ſame, what I enjoyed in common with others; but the ſucceſs was the effect of my own care, diligence, and attention, whilſt they miſſed of it through their own heedleſsneſs and carnality. It is objected to this †, that the apoſtle is here ſpeaking of gifts only, and of ſuch as were miraculouſly and immediately infuſed, without human induſtry, and conferred on the primitive Chriſtians, without any co-operation of their own faculties: So that as this kind of miniſtration of the Spirit has, for a while

* 1 Cor. iv. 7. † Dr. Whitby, pag. 296.

a while, ceaſed in the church, an argument cannot fairly be drawn from it, in our enquiries about the mere ſtanding and ordinary diſpenſations of it. To this we anſwer, that, admitting the apoſtle is ſpeaking of gifts, renewing grace is undoubtedly one of thoſe gifts, and not the leaſt valuable of them, which came down from 'the Father of lights;' for when we are born again, it is not of 'the will of the fleſh, nor 'of the will of man, but of God;' and we are no more to aſcribe to our own agency the difference between us and others in the gifts of grace, than the apoſtles, or primitive Chriſtians, could in the miraculous endowments which were beſtowed upon them. Moreover, is it not evident that the difference between a ſinner and a ſaint is a great deal more, both in the nature and conſequence of it, than between a perſon poſſeſſed of gifts, and one who is deſtitute of them? Gifts are uſeful to others, but grace prepares for heaven; gifts may obtain and enlarge a reputation among men, but grace only diſpoſes for an intimacy with God here, and the enjoyment of him hereafter. Is it God who makes the difference in the one, and man in the other? The apoſtle determines how it was in his own caſe; 'And laſt of all,' ſays he, ſpeaking of our Lord Jeſus Chriſt, 'he was ſeen of me, as one 'born out of due time; for I am the leaſt of the a-'poſtles, and am not meet to be called an apoſtle, be-'cauſe I perſecuted the church of God; but, by the 'grace of God, I am what I am *.' The alteration is marvellous, the change ſurprizing, from an enemy to a friend, from a perſecuter to a preacher; but I aſcribe it not to myſelf, but to the grace of God; and this grace, which was beſtowed upon me, was not in vain: So far from it, that under its influence, 'I laboured more abundantly than they all;' and ſo fearful was he, leaſt God ſhould not have all the glory, that he adds, 'Yet not I, but the grace of God, 'which was with me.'

2. Another

* 1 Cor. xv. 8, 9, 10.

2. Another abſurdity which attends the denying of the grace of God in regeneration, is its *contradicting* and *oppoſing* the general deſign of God in ſalvation, which is, that no fleſh ſhould glory in his ſight, but that he who glorieth, ſhould glory in the Lord. That doctrine which gives the creature room to boaſt, that his own arm, either in the whole or in part, brought him ſalvation, cannot be of God. If our will is to give the turning point, and the balance is placed in our own hands; and, after all the proviſion which God hath made, and the pains he is ſuppoſed to be at, the creature is himſelf to determine the matter by his own choice or refuſal; to be ſure, the honour ought to go with the agency. And of this our opponents ſeem to be ſo ſenſible, that ſome of them allow, that it is of preventing grace that we will and chooſe what is good, and refuſe what is evil; of aſſiſting grace, that we are enabled to perform that will, and perſiſt in that choice; and of mercy, when we have done all, that we are accepted; a way of expreſſing themſelves, not a little contradictory to their ſceme, and which, at other times, they are far from being fond of. It is objected *, That glorying, or boaſting, in ſome inſtances, is not unlawful: That the apoſtle was found in the practice himſelf, and declares, with a good deal of vehemency, that 'It were 'better he ſhould die, than any man make void his 'glorying;' and that elſewhere he ſpeaks of rejoicing or boaſting in the teſtimony of a good conſcience. To this we anſwer; It muſt be proved, before the objection will be of any force, that the apoſtle is ſpeaking in thoſe places of the grace of God in regeneration; whereas, in the one, he is ſpeaking of the high opinion he had of the goſpel, in oppoſition to the contempt it met with from an ungodly world; and in the other, of the fruits, not of the principle of grace; which fruits he aſcribes to a divine influence, when he ſays, 'Not by fleſhly wiſdom, but by the 'grace

* Dr. Whitby, pag. 299.

'grace of God,' he and the reſt of the ſaints had their converſation in the world: And where is the inconſiſtency of this with that general direction; 'Let not 'the wiſe man glory in his wiſdom, nor let the mighty man glory in his might: Let not the rich man 'glory in his riches; but let him that glorieth, glory 'in this, that he underſtandeth and knoweth me, 'that I am the Lord, which exerciſes loving kindneſs, 'judgment, and righteouſneſs in the earth; for in 'theſe things I delight, ſaith the Lord *?'

3. Another abſurdity ariſing from the ſuppoſition of the creature's *agency*, in his own regeneration, is, that it would then be uncertain whether any would be renewed at all; very poſſible that none might, and, all circumſtances conſidered, abſolutely impoſſible that any ſhould. Suppoſe the beſt external evidence were produced, and the moſt weighty arguments made uſe of, if the iſſue depends upon the will of man, and that will be as liable to refuſe as to chooſe, the event muſt needs be uncertain, till the creature has determined; nor could it be certainly known, were this the caſe, whether any one would determine right: But, if the ſcripture account of man, before converſion, may be depended upon, if he is dead in treſpaſſes, darkneſs, and enmity againſt God; his will, being averſe to good, and prone to evil, would neceſſarily determine in favour of ſin, and in a rejection of holineſs. One would have thought, that when the apoſtle Paul came to Athens, the ſeat of learning, the wiſe men of that place would have patiently heard what he had to offer, and duly weighed and conſidered the nature and importance of his doctrine, and that at leaſt the major part of them would have embraced the goſpel evidence, which attended it. But, inſtead of this, we find that he met with more ſucceſs in Corinth, a city remarkably diſſolute and wicked, than he did among the learned philoſophers of Athens; and, upon his attempt to reclaim the Athenians

* Jer. ix. 23, 24.

nians from their groſs ſuperſtition and idolatry, they mocked and derided him, as a baſe fellow, and rejected the doctrine of ſalvation, as fooliſh and irrational. So true is it what our Lord ſaid, that 'Theſe 'things are hid from the wiſe and prudent, and re'vealed unto babes; neither can fleſh or blood reveal 'them to us, but our Father who is in heaven.'

We ſhall now enquire whether the grace of God, in the renewing of a ſinner, may be fruſtrated, or ſet aſide, by the oppoſition of the creature. And here we are to remember it is God's work, and therefore muſt be perfect, ſince he can and will do all his pleaſure. To ſay that he cannot, though he would, change the ſinner's heart, by an immediate act of his own power, is to challenge his omnipotence: So that the queſtion is not whether God can do this, or no? but whether it is worthy of him, and how far it is really the caſe? And this may be determined,

(1.) From the inviolable and inſeparable connection of the ſeveral parts of that golden chain mentioned by the apoſtle; 'For whom he did foreknow, he alſo 'did predeſtinate to be conformed to the image of his 'Son. Moreover, whom he did predeſtinate, them he 'alſo called; and whom he called, them he alſo ju'ſtified; and whom he juſtified, them he alſo glori'fied *:' that is, as many as are ordained unto eternal life, either are, or ſhall be called and ſanctified by the grace of God, as their meetneſs for it, and be juſtified by the righteouſneſs of Chriſt, as their title to it, as well as, at length, be glorified in the enjoyment of it: Accordingly we are expreſsly ſaid 'to be choſen 'unto holineſs †.' Now, if the purpoſe of God, in election, is ſuppoſed to ſtand, then thoſe whom he thus loved, with an everlaſting love, ſhall be effectually drawn by the cords of it, agreeably to what our Lord ſays; 'All that the Father giveth me, ſhall come unto me; 'and him that cometh, I will in no wiſe caſt out.'

(2) This

* Rom. viii. 29, 30. † Eph. i. 4.

(2.) This may be farther argued, from the *purchaſe* which our Lord, by the merit of his obedience and death, has made of his people, with reſpect to their preſent ſafety, and future felicity. The ſcripture repreſents him not only as redeeming them from wrath, when he died for their offences, but as purchaſing them to himſelf, as having a fulneſs of grace for their ſupply in this world, and as having obtained a glorious inheritance for them in the other. Accordingly, in the proſpect of his approaching death, he prays, firſt, that 'They might be ſanctified through 'the truth, and be kept from the evil one;' and then adds, 'Father, I will that they alſo whom thou haſt 'given me may be with me where I am, that they may 'behold the glory which thou haſt given me *.' Grace and glory are, indeed, bleſſings altogether unmerited by the ſaint; but they are due to his Surety, upon an engagement on the Father's part in the counſel of peace to the Son, that if he would 'make his ſoul an offering for ſin,' he ſhould have a ſeed to ſerve him, and ſee of the travel of his ſoul to his ſatisfaction. Now, our Lord Jeſus Chriſt having done his part, to the abundant ſatisfaction of the Father, which was declared in his reſurrection and ſeſſion at his right hand; it would be unfaithful in the Father, and contrary to mutual ſtipulations, if any for whom he died ſhould fall ſhort of eternal life. And this muſt be the caſe, if any of theſe are ſuppoſed fully and finally to reſiſt the grace of God. But,

(3.) We may conſider God's choſen people, as *committed* to Chriſt, as his charge and truſt, for which he is accountable to the Father; and accordingly he ſpeaks of that part of them who were as yet uncalled, as his *other ſheep*, whom he muſt bring in, and who ſhould hear his voice †. 'Other ſheep I have,' that is, I have their names in the book of life, their perſons within the view of mine omniſcience; theſe I muſt bring in; there is a neceſſity laid upon me; not

* John xvii. 17, 24. † John x. 16.

on their part, but as I would approve myſelf to him, who appointed me. It would be greatly inglorious to the Mediator, ſhould he, when giving up his accounts to the Father, ſay, Here are ſome only of the children whom thou haſt given me; or, ſome of theſe, after all the pains I have been at, are yet unrenewed, and ſo unfit for eternal life. Beſides,

(4.) If the ſoul is *paſſive* in the implanting the principle of grace, as we have endeavoured to prove, then there can be no reſiſtance in regeneration, whatever oppoſition may be made by the ſoul to common convictions before regeneration: or what conflicts ſoever between fleſh and ſpirit afterwards; yet we may, with the apoſtle, be confident, that where the work is begun, it ſhall be carried on; where the arm of the Lord is revealed, the ſucceſs will be anſwerable: ſo that we conclude, that God, in the renewing of a ſinner, works ſo as none can let; otherwiſe he might be diſappointed of his purpoſe, fail in his promiſe to his Son, or be overcome by the creature, in the exertion of the exceeding greatneſs of his power; either of which are unworthy of him, who is a God of truth, and whoſe arm is almighty.

Having thus eſtabliſhed the doctrine propoſed, we ſhall now attend to ſome of the principal *objections* which are advanced againſt it; ſuch as,

1. It is ſaid, by the opponents * of efficacious grace, that God hath given ſufficient grace to all men, upon the due improvement of which they may be ſaved, if it is not their own fault; and to aſſert the contrary, ſay they, is to wrong the fountain of goodneſs, and to repreſent him as a cruel, ſevere, and harſh Being, and ſo to make him the object of our dread and hatred, rather than of our love and reverence: And if all men have ſufficient grace, what neceſſity for this mighty power of God, in the converſion of a ſinner? And, to prove this, they quote theſe words: 'What 'could

* Dr. Whitby, pag. 234.

could have been done more to my vineyard, that I have not done in it; wherefore, when I looked it ſhould bring forth grapes, brought it forth wild grapes *?' To this we anſwer, in the the three following particulars.

(1.) If it can be proved that God originally furniſhed man with ſufficient knowledge of, and ability for the diſcharge of his duty, and that man, by his choſen rebellion, forfeited this, in common with all other mercies, and expoſed himſelf to the deſerved vengeance of God; then there can be no more unrighteouſneſs in God to deny the creature, thus fallen, what they call ſufficient grace, than to reſerve fallen angels in chains, under darkneſs, to the coming of the great day. There would be ſome appearance of reaſon in the objection, if man was now to be conſidered as innocent, and in the uprightneſs in which God originally made him; but the ſcripture concludes him under guilt; a very material circumſtance, which the objection takes no manner of notice of.

(2.) If by *ſufficient grace* is intended that which is abſolutely ſo in itſelf, without the induſtry and care of the creature, or ſome ſuperadded aids from heaven, we deny that there is ſuch grace given to all men; for if there was, the effect muſt be the ſame in all, and ſo none could miſcarry. If it is ſaid, the ſucceſs depends on the will of the creature, then this grace is ſo far inſufficient in itſelf, and the phraſe improper: if on a divine interpoſure, the objection comes to nothing; ſince it is then agreed, with us, that let the ſuppoſed grace be never ſo ſufficient, the event is determined by a divine agency. Beſides, is it not evident, from the Spirit's ſtriving with the ungodly world, in Noah's time, for a hundred years together, without ſucceſs, and from the conduct of the Jews, who, for ſo many ages, enjoyed the miniſtry of the prophets, and at length of the Son of God himſelf, that *common convictions*, attended with the beſt of

* Jer. v. 4.

external advantages, are inſufficient to effect the great work of regeneration? But,

(3.) As to the place quoted from the prophet Iſaiah, in which God is repreſented, as aſking, *What could he have done more that was not done?* We are not to ſuppoſe that he ſpeaks as having exerted himſelf, *ad ultimum ſui poſſe*, or as if he could not have given grace; for, to be ſure, he who made the vine, could make it as fruitful as he pleaſed. The phraſe is evidently *more humano*, in which the Almighty ſtoops to expoſtulate with the creature, for the abuſe of his mercies, and upbraids him with his ingratitude; but is far from giving the leaſt countenance to his pride, in a falſe opinion of his own ſufficiency. We might add, as a farther proof, that what the objection calls ſufficient grace, is not given to all; that the very means of grace are denied to many. The goſpel revelation is entirely unknown to a great part of the world now, as it was to the greateſt part of it, under the Jewiſh diſpenſation; and the declaration is expreſs, that 'there is ſalvation in no other but our Lord Je'ſus Chriſt, nor any other name given, under heaven, 'whereby we can be ſaved: That faith comes by hear'ing, and hearing by the word of God;' ſo that we may aſk, with the apoſtle, 'How ſhall they believe on 'him of whom they have not heard?' Such, undoubtedly, have not the ſufficient grace which our opponents contend for; and I need only add, with reſpect to others, who are favoured with the goſpel, Why do ſaints, after converſion, beg ſo earneſtly of God, that he would enlighten, aſſiſt, ſupport, and ſanctify them, if the means which they enjoyed were ſufficient in themſelves for this purpoſe, or might be rendered ſo, by their own care and induſtry? If we may judge of their ſentiments by their petitions, they apprehended grace from God, as well as, and together with, the means, to be abſolutely neceſſary to their ſpiritual improvement, and proficiency in holineſs. But,

2. It

2. It is farther objected *, that if God has not given ſufficient grace to all, why does he judge or condemn any for the want of it? To this we anſwer, with the apoſtle Paul, There will be two rules, by which the Judge will proceed in the great day; 'As 'many as have ſinned without the law, ſhall alſo pe-'riſh without the law; and as many as have ſinned 'in the law, ſhall be judged by the law †.' I am far from believing that God will condemn the Heathen, who never heard of Chriſt, for not believing in him, but conclude that they will be judged by that law, which is writ upon their hearts, which either excuſes, or accuſes, according to the good or evil of their actions. And as for thoſe who live under the ſound of the goſpel, and finally periſh in unbelief, they will not, I humbly conceive, be condemned ſo much for their ſpiritual impotence, as for their hardening their hearts, and poſitively ſhutting their ears againſt Chriſt: And, if this is the caſe, 'is God unrighteous, who 'taketh vengeance? God forbid.' But,

3. It is objected ‡, that God commands us to make ourſelves *new hearts*; that he ſays, 'Turn ye, turn 'ye; why will ye die?' that we are exhorted to 'cleanſe our own hearts,' and the like. Now, ſay they, if this is impracticable by the creature, how does this reflect upon the wiſdom and goodneſs of the Lawgiver? Upon his wiſdom, in requiring that of us, which he knows is only in his own power to beſtow; and upon his goodneſs, in deriding and mocking his creatures with their miſery? What ſhould we think of a prince, who ſhould command his ſubjects, on pain of his diſpleaſure, to meaſure out the ocean, or number the ſands on the ſea ſhore? Or ſhould he require of them any thing elſe equally impoſſible, how unworthy would this be of him, and how injurious to them? And ſhall we impute this to him, who is

* Dr. Whitby, pag 243. † Rom. ii. 12. ‡ Dr Whitby, pag 237.

infinite goodneſs, and immenſe wiſdom? God forbid. To this we anſwer,

(1.) That if a command on God's part neceſſarily infers a *full* power on our part to comply with it, or fulfil it, then we muſt be ſuppoſed to have the ſame power to ſerve him, as the ſaints in glory have: And, in this reſpect, the difference between a ſtate of imperfection and abſolute perfection, would be loſt; for God requires we ſhould 'love him with all our hearts, 'and with all our ſouls;' and the law admits of no abatement, but rigorouſly requires perfection, and threatens eternal death to him who continues not in all things written therein to do them: So that if this were a fair way of reaſoning, we muſt conclude, that becauſe God commands we ſhould be holy, as he is holy, walk as Chriſt walked, therefore we might, by our own power, cleanſe ourſelves from every degree of filthineſs, both of fleſh and ſpirit, and perfect holineſs in his fear. But,

(2.) The moſt that can be judged of commands and exhortations, in ſcripture, is this: They are repreſentations of our *duty*, not of our *ſtrength*; declarative of God's *authority*, and right of dominion, and not of our *power* or ability. A command reſpects us as creatures, whether upright or fallen; it is equally obligatory on us: God hath the ſame claim to worſhip from us, and the ſame dominion over us, ſince, as before the fall. To which we add,

(3.) The deſign of God, in theſe commands, is to acquaint us with the *neceſſity* and *importance* of thoſe things which he requires; particularly in the inſtances referred to, 'That without holineſs we cannot 'ſee his face; that except a man have a new heart, 'he cannot enter into the kingdom of heaven:' And ſo they are intended, upon a conviction of our weakneſs and inſufficiency, to lead us to him, who hath not only required them of us, but hath promiſed to beſtow them upon us; ſo that the awakened ſinner, comparing the command and the promiſe together, in the

the one, he is led to contemplate the majeſty, authority, and holineſs of God; in the other, his grace and faithfulneſs: the one is the rule of his duty; the other, the ground of his faith. From the one, he learns what he ought to be, and do, whilſt he is led on, and encouraged by the other, to pray for that grace which is ſufficient for him.

The ſame may be ſaid with reſpect to the expoſtulations which we meet with in ſcripture: They are deſigned to work upon the minds of thoſe to whom they are addreſſed, and are made uſe of by the Spirit of God in convincing of ſin; and is there any impropriety in charging it upon a rebellious ungrateful generation, that whereas 'the ox knows his owner, 'and the aſs his maſter's crib,' they, by a neglect of duty to their daily benefactor, diſcover more ſtupidity and diſingenuity, than the very beaſts who periſh? May not the only wiſe God make uſe of the moſt moving and affecting language, in upbraiding his reaſonable creatures with a contempt of his goodneſs, without ſuppoſing the ſinner to be ſelf-ſufficient, and to ſtand in no need of his aſſiſtance?

4. It is farther objected, that whereas we ſay the ſinner is paſſive in regeneration, this is to deſtroy the freedom of the will, to ſubvert human liberty, and to reduce the reaſonable creature to a mere machine, and ſo to take away the merit of virtue, by making it neceſſary, and not the reſult of choice. To this we anſwer; We are to diſtinguiſh between the nature of the will, and the qualities of it: The ſoul is the ſame, in all its faculties, after regeneration, as it was before; but the qualities of it are altered. The grace of God changes the corrupt, without invading the created nature of the will. Man's will, before the fall, was holy, as well as free, and ſo neceſſarily under a rational biaſs to every thing that was conſonant to the divine Mind, and which was made known to him as ſuch: but the will of man, as fallen, is impaired, not ſo much in its nature, or eſſence, as in its tendency; it is now moſt unhappily turned off from ſpiritual to

carnal and ſenſual objects; the will is the ſame in itſelf, or in its nature, now, as it was then; but the biaſs is very different: So that if we would judge aright of the freedom of man's will, we muſt conſider the objects about which it is ſuppoſed to be converſant. If the worſhip, ſervice, or love of God, are taken into the queſtion, we aſſert, theſe were originally choſen objects of the delight of the innocent creature, but are now the matters of his averſion, whilſt he continues in a ſtate of unregeneracy: And, when he was renewed, and every high thought and imagination is reduced to a ſubjection to Chriſt, we never meet with a complaint from him of violence offered to his will, of being forced and compelled to the choice of holineſs. True, he is ſenſible of the hand of God upon his ſoul, he feels, acknowledges, and adores the arm of the Lord in his converſion; but he is ſo far from thinking it any hardſhip, that he rejoices abundantly in the mercy: And whereas, now his ſoul is thirſting after God, and his delight is in the law of the Lord, he is ſenſible this wonderful change, in this caſe, was effected by his power, 'who works in his people both to will and to do, of 'his own good pleaſure:' he is far from deſiring ſuch a liberty, as would leave him as liable to apoſtatize and miſcarry, as to perſevere and be ſaved: No, he rather longs to be in heaven, among the ſpirits of juſt men made perfect, under a glorious neceſſity (if that may be deemed ſo, which is the matter of their conſtant choice and delight) of ſerving God without wearineſs or interruption: If he might expreſs the utmoſt of his ambition, it is to be with Jeſus, in a world where to ſin or offend is impoſſible.

We may obſerve, that at the ſame time we aſſert, that God works immediately in implanting the principle of grace, we allow, that the renewed ſinner is a proper ſubject of moral ſuaſion; and that God deals with him, in promoting a work of grace in his heart, in an argumentative way, and enables him to compare and judge of things which are propoſed to him, as

proper to be purſued or avoided, and to chooſe, or refuſe, as they appear deſirable, or the contrary; though we conclude, in all this, the ſaint gladly eſteems God's word as his only rule, and his Spirit, as his only guide. As to what is ſaid concerning virtue, and the rewards which are ſuppoſed to be due to it, I apprehend, man, in his beſt eſtate, is vanity; his obedience, in its utmoſt ſpirituality and perfection, is a debt which he owes to his great Creator; nor can he be profitable unto God, ſo as to enter a claim, or challenge a reward from the Almighty: So that as we utterly diſclaim the doctrine of merit on the creature's part, we need not enquire how far the grace of God, in the renewing of a ſinner, deſtroys this idol, which the pride of man is ſo willing to ſet up and worſhip.

5. It is objected, if God works in us both to will and to do, and without his ſpecial grace we can do nothing, then we may even ſit ſtill, and do nothing, only wait careleſsly till he ſhall excite us to, or aſſiſt us in our duty; and ſo this doctrine, ſay they, deſtroys all diligence and induſtry, and renders the ſinner's endeavours, how ſincere and ſerious ſoever, fooliſh and unneceſſary. To this we anſwer, That the great God may certainly fix upon what order he pleaſes, in his conferring of favours, and beſtowing undeſerved bleſſings. Now, the order he has ſettled is this; that though he gives all freely, and not for our ſakes, yet he will be ſought to, and enquired of, by us, for thoſe ſpiritual mercies, which we want at his hand: The direction is, 'Aſk, ſeek, and knock;' the encouragement lies in the promiſe, 'Ye ſhall receive, ye 'ſhall find, and it ſhall be opened unto you.'—'They 'who ſeek me early, ſays God, ſhall find me; and ſuch 'as wait on him, ſhall renew their ſtrength;' ſo that it is in a way of duty that we are to expect his preſence. God is not, indeed, tied up to means, he may be 'found of them who ſeek him not;' but he has obliged us to a conſtant and diligent attendance upon them: And I would aſk, Is not his promiſe of meeting and bleſſing us, of his being in the midſt of

us, to assist and comfort us, a more rational and powerful motive to a close adherence to our duty, than a false imagination of a power, which we are not really possessed of, and so must necessarily disappoint us in all our ungrounded expectations from it?

Thus we have gone through the principal objections advanced against the doctrine of efficacious grace, and conclude, upon the whole, that we have scripture and experience on our side, whilst we assert, 'that regeneration is not of the will of the flesh, nor of the 'will of man, but of God.'—What remains, but a serious enquiry, whether we have tasted that the Lord is gracious? how far we have been quickened by the mighty power of God, who were dead in trespasses and sins? Without the new birth there is no entering into heaven, our Lord has expressly assured us: What can we then say of God's gracious dealings with us? has he put his Spirit within us, writ his law in our hearts, taken the stone out of our hearts, and given us hearts of flesh? Have we been made to lothe and abhor ourselves; to prize, above every thing, the person, righteousness, and fulness of Christ? Have we fled for refuge to him, as ready to perish; and do we find a Spirit of grace and supplication poured out upon us? Do we thirst after communion with, and aim at a resemblance of Jesus? Is this, or such-like, the genuine experience of our souls? then let us call upon them, and all that is within us, to bless his name, whose workmanship we are: Let him have all the glory; and let it be our great concern, as well as prayer, to God continually, that we may, in all things, walk worthy of his holy vocation, adorning the doctrine of God our Saviour, till we get safe to that world, where Father, Son, and Spirit, will be all in all, as the everlasting source of pure and perfect happiness; and where, as the great Jehovah, one God over all, they will, to endless ages, inhabit the praises of those who shall stand before the throne, perfectly cleansed from all filthiness, both of flesh and spirit, and whose robes shall be washed and made white in the blood of the Lamb.

5 JY61

THE DOCTRINE OF Perſeverance in GRACE STATED and DEFENDED: IN TWO SERMONS.

By Mr. THOMAS HALL, Miniſter of the Goſpel.



The DOCTRINE of PERSEVERANCE in GRACE, *Stated and Defended.*

SERMON I.

PHILIP. i. 6.

Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ.

WHATEVER be the immunities and privileges a people at present enjoy, it is a vast addition to have a good security for the lasting possession of them. Glorious things, indeed, are spoken of Zion, the city of God: The inhabitants thereof are, of all people upon earth, the most happy; their peculiar privileges are all spiritual, and, on that account, transcendently great and excellent. As they are elected of God, they are the objects of his distinguishing and everlasting love; being redeemed and clothed with the righteousness of Christ, they are blessed with the forgiveness of their sins; being called effectually by the Spirit of God, they are made partakers of a divine nature, and delivered from the bond of iniquity; by being adopted and renewed, they become the children of God, are fitted for communion with their heavenly Father, admitted into his gracious presence, and actually constituted the heirs of glory. But that, which adds to all, is an assurance, that they who have once had an access into this grace, shall perpetually stand therein.

Without an assurance of this, the holy pleasure excited in the mind by the glorious truths of the gospel, insisted upon in the preceding sermons, would soon languish and die. It would certainly damp the joys of a believer, who knows the treachery of his own

heart, and is convinced of the power and craft of h
helliſh foes, if, after all he hears of theſe invaluab
grants, he muſt be told they may every one be revo
ed, and, through a poſſibility of falling from grac
the perſons, who have been ſo highly favoured, ma
fall into diſgrace, be abandoned, and ſuffered to p
riſh at laſt.

That all fears of this kind may be prevented, h
who cannot lye, has declared, in his word, that 'Th
'holy people, the redeemed of the Lord, who a
'ſought out, ſhall be a city not forſaken *,' that 'th
'place of their defence ſhall be the munition of rocks
'their bread ſhall be given them, and their wate
'ſhall be ſure †.' That 'God will create upon eve
'ry dwelling-place of mount Zion, and upon her a
'ſemblies a cloud; and ſmoke by day, and the ſhi
'ing of a flaming fire by night; for upon all the glo
'ry ſhall be a defence ‡.' From theſe, and many o
ther declarations of heaven, the apoſtle might we
be confident that he, who had begun a good work i
the Philippians, would perform it until the day o
Jeſus Chriſt.

The important article of the *ſaints eſtabliſhmen*
and *perſeverance in grace*, being allotted to my con
ſideration in this Lecture, I have turned you to thi
verſe; becauſe it will ſoon appear, from a juſt expli
cation of the words, that this doctrine is really found
ed upon divine authority.

To guide us into the meaning of the text, and t
direct us in its application, it will be proper to tak
notice of theſe four things. 1. The work itſel
which is here ſpoken of. 2 The perfection that wa
to crown it. 3. The apoſtle's confidence with re
pect to that perfection. 4. The common concer
and intereſt of the ſaints in the whole matter.

(1.) I ſhall conſider the *work* itſelf, which was be
gun in the Philippians.

This is termed a *good work* by which we are to u

* Iſa. lxii. 12. † Chap. xxxiii. 16. ‡ Chap. iv 5.
derſtan

ſtand the work of grace, or the internal, ſupernatu-
, and effectual work of the Spirit of God upon their
uls, whereby they were made partakers of his hea-
nly grace; in conſequence whereof, they were re-
wed, ſanctified, or made holy, and thus became new
eatures.

That this work was begun in them, may eaſily be
llected from ſeveral paſſages in this epiſtle; particu-
rly from the ſeventh verſe of this chapter, where the
poſtle ſays, They 'were partakers of his grace;' *i.* of the like grace with himſelf: And this is a-
reeable to his declaration in the twenty-ninth verſe,
at unto them it was given, as well as to him, 'both
to believe on Chriſt, and to ſuffer for his ſake.' Far-
ner, when he prays, in the ninth verſe, that 'their
love might abound yet more and more in knowledge,
and in all judgment,' it is ſuppoſed that they were
lready favoured with ſome knowledge and ſome judg-
ent in ſpiritual things; and that their knowledge
id not reſt in mere ſpeculation, but it warmed the
eart, and kindled an holy flame within: yea, that as
heir knowledge was not a dead notion, ſo neither
as their love a blind affection; but its motions and
ſtings were under the guidance of an enlightened
ind: and, upon the whole of what the apoſtle had
bſerved, while among them, and heard of them,
hen abſent, he concluded that they were the ſeals of
is apoſtleſhip and miniſtry; and, as ſuch, he calls
hem 'His joy and crown,' chap iv. i. Hence it ap-
ears that the good work of grace was begun in them.

And ſince no other work whatever, in which they
were eſpecially concerned, either had, or was intend-
d to have, the like abiding duration with the work
f grace; and ſince nothing ſhort of this could have
given the like ſuperlative occaſion for that abundant
hankfulneſs and joy, which, in the preceding verſe,
e declares he had, upon every remembrance of them,
nd their fellowſhip in the goſpel, we muſt therefore
conclude, that the work of true grace, and not the

preaching of the gospel; was that good work which the text referred to: And thus I shall constantly understand it. Let us next consider,

(2.) The *perfection* with which this work was to be crowned.

This is expressed by its being 'performed until the 'day of Jesus Christ.' By the *day of Christ*, is here meant the day of his second appearance, when he shall come to judge the quick and the dead. This interpretation agrees with the phrase used by the apostle, in his first epistle to the Thessalonians, chap. v. 23, where he prays, that 'They might be preserv-'ed blameless unto the coming of our Lord Jesus 'Christ.' The expression in the text running in such terms, it must imply a complete protection through all the temptations and dangers, not of life only, but of death itself; and the saints may warrantably expect a final perseverance in grace, till they are brought safe to glory.

By the force of the word in the original, the perfection of the work is likewise signified. The Greek verb, ἐπιτελέσει, which we render *perform*, might well be translated *finish*; and when the last conflict with death is over, then shall the saints be immediately made perfect in holiness, and be preserved blameless till the day of Jesus Christ. Nor is it a determinate period, with an exclusion of succeeding duration, that is here intended; but the meaning is, that the good work shall be finished, and, being finished, it shall remain for ever perfect; for, in the day of judgment, the saints shall be openly acknowledged, and pronounced blessed: yea, by some solemn action, they shall then be publickly confirmed in a state of perfect purity and endless bliss. I shall therefore consider,

(3.) The apostle's *confidence*, with respect to this perfection.

In his expression, 'Being confident of this very 'thing,' we may take notice there are two pronouns, αὐτὸ τοῦτο, the emphasis whereof is well observed in our

our tranſlation, the words being rendered, *this very thing*. The phraſe, as it ſtands here, points out three things.

1. The *certainty* of the ſaints final perſeverance in grace. This privilege is here ſpoken of as a matter, the accompliſhment whereof may be depended upon. The expreſſion will not admit of the leaſt doubt or ſuſpicion; for it does not leave the caſe to reſt upon a probability, though of the higheſt degree, but it carries it to the greateſt certainty. It is as though he had ſaid, If I can be confident of any thing, I can be confident of this, that where God has begun the good work, he will perform it until the day of Chriſt.

The grounds upon which his aſſurance was built, ſhall be conſidered hereafter; I ſhall go on to obſerve that this phraſe points out,

2. The *importance* of this privilege. The diſtinctneſs, earneſtneſs, and fervor, with which the apoſtle mentions it, are plain indications that it is a matter of importance. Our attention would not have been quickened by this remarkable introduction, had not what follows carried in it an anſwerable weight and moment.

And there is good reaſon for the utmoſt ſtreſs to be laid upon the ſaints perſeverance in grace; for, of all the privileges which belong to a believer's ſtate, there is not a greater or one more valuable. It is ſo important and neceſſary, that without it all the bleſſings which could be included in the fellowſhip of the goſpel, would quickly loſe their glory; yea, and become as things of naught, in regard of the comfort and complete ſalvation of the ſoul. We may likewiſe take notice, that the phraſe points out,

3. The importance of the *belief* of this doctrine, as well as the moment of the doctrine itſelf. This we may infer, from its connection with the third and fourth verſes, where we read of the apoſtle's thankfulneſs to God upon every remembrance of the Philippians, and of his making requeſt for them with joy.

Now, his confidence, that 'the good work would be 'performed to the day of Chriſt,' ſtands as one reaſon, both of his thankfulneſs and of his joy.

Hence we may learn, that unleſs he had been confident of this very thing, he could not have preſented his requeſt and prayer for them with the joy that here he did; nor could there have been that life and chearfulneſs in his praiſe, that are here expreſſed: So that his confidence in this matter, or, in other terms, his firm belief of the doctrine of the ſaints final perſeverance, had a ſpecial influence, not only upon his comfort and joy, but likewiſe upon the praiſe and worſhip of God.

And the more direct, or the greater the influence which the belief of any doctrine has upon theſe things, the greater is the importance of ſuch a belief, as muſt be allowed by all, that have any due regard to either.

Having ſhewn the juſtneſs of theſe remarks, I ſhall proceed to the laſt thing propoſed for the opening the words; and that is, to conſider,

(4.) The common *concern* and *intereſt* of the ſaints in the whole affair; or their common part or lot in the ſtate ſuppoſed, and in the privilege aſſerted in the text. Under this head, we may obſerve two things.

1. That all the ſaints have the ſame *good work* begun in them, which was begun in the believers of the apoſtle's day. This will be evident, if we briefly take a comparative view of the ſpiritual and gracious attainments of thoſe believers, with the near and juſt reſemblance of the correſponding graces which are wrought in all the ſaints; *e. g.* Were the believers of old, renewed in the ſpirit of their mind, and bleſſed with the knowledge of the Redeemer? ſo are all the ſaints. Were the principles of the doctrine of Chriſt in them the foundation of repentance from dead works, and faith towards God? ſo they are in all his people. Did the Lord open their hearts to believe unto righteouſneſs? this is done for every child of God. Did their faith work by love? Did it purify the heart,

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raiſe their affections, and ſet them on things above? Did it give them victory over the world, and diſpoſe them to follow Chriſt, at all hazards? The ſame effects do univerſally attend the faith of all that are truly ſanctified. And we may warrantably declare, that the root of the matter is in all them with whom theſe fruits are found, that they have the faith, which is the fruit of the Spirit, the faith which is of the operation of God. And, upon this foundation, we need not be afraid to aſſert, that they are partakers, with the Philippians, of the grace of God, as, upon the like foundation, the apoſtle acknowledges concerning them, that they were partakers of the ſame grace with him. Again, we may obſerve,

2. That the apoſtle had no *ſpecial ground* for his confidence in the caſe of the Philippians, beyond what he had with reſpect to all believers. If an attempt ſhould be made to ſet aſide this remark, one of theſe two things muſt be advanced, *viz.* either that the apoſtle's confidence was grounded on ſome particular revelation from God, promiſing the ſafety of the Philippians, in which other ſaints had no concern, like that which had a ſingular regard to the ſafety of Paul's mariners; or elſe it muſt be pretended, that his confidence aroſe from ſome teſtimony given of the truth of their graces, which teſtimony was peculiar to them, and not given of the graces of others. But neither of theſe ſuppoſitions will ſuit with the language, which immediately follows in the next verſe; where the apoſtle ſays, 'Even as it is meet for me to think this 'of you all.' By this paſſage we are let into the apoſtle's method of reaſoning in the caſe, and the force of his argument may be ſhewn after this manner.

He firſt lays it down as a ſcripture principle, or point of divine revelation, that where God has begun the good work, he will carry it on to the day of Chriſt. He then introduces his good opinion of the Philippians, with the grounds and reaſons of it, declaring he accounted them partakers of the grace of God, and eſteemed

ſteemed them to be perſons in whom the good work was begun; and, from hence, the concluſion was eaſy and natural, that as God had begun the good work in them, he would ſurely perform it to the day of Chriſt; for it ſhall certainly be thus carried on in all upon whom it is once begun.

Beza obſerves, that the word, in the original, ſhould here be taken to ſignify not his *affection* to them, but his *judgment* concerning them, and the ſtate they were in *: And, in our tranſlation, it is thus rendered. Now, ſince the tree is known by its fruit, he could not but judge, from the fruits they brought forth, ſome of which are here ſpecified, that they really were what they profeſſed to be: And, ſince he had no diſorder, or irregularity, to charge upon any in that church, that was inconſiſtent with a ſtate of grace, it was but proper and meet for him to think this, or to entertain this good opinion of them all, *i. e.* to eſteem them all as gracious perſons. And if, in truth, they were all partakers of the grace of God, he was then confident and ſure they ſhould all be preſerved unto the coming of Chriſt; for this ſhall undoubtedly be the privilege of all that are truly ſanctified.

Thus we ſee that the apoſtle's confidence, expreſſed in the text, was not built on any ſpecial revelation, or peculiar teſtimony, in which none, beſides the Philippians, had any concern; but upon the new covenant, with its ſettlements and promiſes, as they are publiſhed in the everlaſting goſpel, the benefits whereof are common to the ſaints in all ages; and upon ſuch evidences of the Philippians intereſt in that covenant, as will univerſally prove an intereſt therein, with reſpect to all in whom the like characteriſtics are found.

As the text, therefore, was ſuited to encourage the Philippians, in an holy, humble, and joyful expecta-

* Obſervandum eſt τὸ φρονεῖν, hoc in loco, dici non de animi affectu, ſed de mentis judicio. Vide Bezam in loc.

tion

tion of their being preſerved until the day of Chriſt; ſo it is equally adapted to promote the like expectation and hope in all true believers, to the end of time.

To ſum up the whole: Our aſſerting, from this paſſage, the doctrine of the ſaints perſeverance in grace, is ſufficiently juſtified, by a careful attention to the apoſtle's method of reaſoning; for hereby it is manifeſt that this was not a privilege peculiar to the Philippians, or that there was nothing particular in their caſe to be the ground of his confidence concerning their ſafety. But his arguing upon this principle, the manner we have ſhewn, proves that he took this to be the doctrine of the ſcriptures, applicable to the caſe of all, in whom the good work is begun: And, ſince he was under the immediate direction of the Spirit of God, in his reaſoning, the uſe that is here made of this point, gives it a freſh confirmation; and the ſtreſs he lays upon it, ought to be eſteemed as an infallible teſtimony, that this doctrine is of a divine original.

Thus I have given a large expoſition of the text, to let you ſee, that in its moſt eaſy, natural, and neceſſary conſtruction, it lies clear, as a ſure foundation of the doctrinal obſervation, which I ſhall now raiſe from it, *viz.*

DOCT. *That the good work of grace ſhall be invincibly carried on to perfection in all the ſaints.*

I am aware that my method in opening the words has taken up a pretty deal of your time, but ſome of it may now be redeemed; for I need not give any farther deſcription of the work of grace, nor add any thing more to ſhew that this work is truly begun in all the ſaints, or that there is the ſame reaſon for us to conclude that the good wok ſhall be carried on in all believers, as there was for the apoſtle's expectation, that it ſhould be performed in the Philippians. What I have hinted already, in the explication of the text, is, I think, as much as my preſent buſineſs requires

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me to ſay upon theſe heads. And thus my work is contracted, and will lie chiefly in theſe three things.

I. I ſhall endeavour to ſtate the point.
II. I ſhall produce ſome arguments for the proof of this doctrine.
III. I ſhall make ſome reply to the principal objections that are urged againſt it; and conclude with ſome directions and practical improvement.

I. I ſhall endeavour to *ſtate the point* diſtinctly and fully.

This is neceſſary, for the better clearing of this doctrine. What I deſign here, ſhall be reduced to three general remarks: I ſhall not confine my ſelf to a bare naming the heads, but enlarge upon each of them: and hereby I would hope things may be ſo diſtinguiſhed and ſettled, as ſufficiently to guard againſt ſeveral of the objections brought by thoſe who oppoſe this doctrine. And if I would be enabled to do this with ſome degree of exactneſs and care, I apprehend, it would very much facilitate my work in the remaining part of the deſign. For the clearer the diſtinction ſhall be made to appear, and the ſtronger the proof ſhall be of what is now to be laid down, with the more juſtice and freedom, I may venture to recur to theſe remarks, as occaſion ſhall hereafter require; eſpecially when I come to diſcharge the doctrine of the ſeeming difficulties with which ſome would endeavour unjuſtly to load it. I ſhall therefore obſerve,

1. That the eſtabliſhment or perſeverance which the ſcriptures aſſert, reſpects the work of true grace, and that only.

2. It reſpects the ſtate of believers, but not their frames; or it reſpects the principle of grace, but not its preſent exerciſe.

3. That all means neceſſary for the eſtabliſhment of this good work, are under the direction of God; and

and all obſtacles which would threaten a diſappointment, are ſubject to his controul.

1. The eſtabliſhment and perfection which is here aſſerted, reſpects the *work* of true grace, and that only.

There are works of another kind, and of a different nature, which may decay and come to nothing; but the failure of theſe can never affect the truth of our doctrine: And the reaſon is plain, becauſe, though theſe do generally, more or leſs, attend the work of grace, yet true grace does not always accompany them. I ſhall inſtance particularly in two things.

(1.) In the *gifts of the Spirit*. By the gifts of the Spirit, I hear mean his common operations upon the minds and affections of perſons who hear the goſpel; which operations, how ſtrong or powerful ſoever they be, do yet never bring the recipient, or ſubject thereof, into a truly gracious or holy ſtate. That there is really a diſtinction to be made between the common gifts and ſaving graces of the Spirit; or that many of the gifts of the Spirit may be conferred ſeparately from his graces, may be eaſily ſhewn, from ſeveral places of ſcripture; particularly from that * where our Lord ſpeaks of ſome who were endued with the gift of propheſy, with the faith of miracles, and the power of caſting out devils, but were never bleſſed with that grace, which is the fruit of ſpecial love, which effectually turns the heart from iniquity, and whoſe exerciſe ever meets with our Saviour's approbation: They had gifts ſufficient for the healing the bodily diſeaſes of others, but wanted the grace that was neceſſary for the curing the ſpiritual maladies of their own ſouls.

This diſtinction may be father ſupported, from the apoſtle's argument †; where he ſuppoſes that men might have the higheſt meaſures of the gifts of the Spirit, and yet be nothing in point of true grace: They might have ſuch gifts, as to be capable of underſtanding

* Matt. vii. 21. † 1 Cor. xiii. 1,——4.

derſtanding all myſteries, and all knowledge: They might have ſuch faith, as to be able to remove mountains, and a zeal that would incline them to make the moſt liberal diſtributions among the poor, and to die, at laſt, as martyrs in the cauſe of religion, and yet be deſtitute of that charity and love to Chriſt, and his people, which is one of the eſſential properties of true grace.

And as this diſtinction is ſuppoſed, in this argument, ſo it is confirmed by another paſſage *; where the apoſtle plainly ſhews, that there was, in fact, a diſtribution of gifts, wholly ſeparate from a work of grace upon the hearts of thoſe that received them: And this to ſuch a degree, that men who were inwardly full of all wickedneſs, were yet in a capacity of impoſing upon churches, upon the ſaints and people of God themſelves; yea, by reaſon of the abundant furniture they had, as to the gifts of the Spirit, they could paſs for the apoſtles of Chriſt.

And if ſuch an horrid deceit could be practiſed, in that pure and enlightened age, no marvel that, in theſe times of degeneracy and darkneſs, many can transform themſelves ſo far, as to have a name to live, though they are dead. But the apoſtle tells us †, that their end ſhall be according to their work. As their works are hypocritical and deceitful, ſo their end ſhall be deſtruction.

Whatever gifts are received without grace, they will fail. Their nature is not abiding, neither has God engaged for their continuance: And as theſe gifts will fail, ſo the works, which were wrought in the exerciſe thereof, will fail likewiſe. And, generally ſpeaking, by one trying diſpenſation or another, the Lord turns ſuch profeſſors as they upſide down; and ſhews, that while they ſaid they were Jews, called themſelves his people, and were accounted ſo by others, ſtill all their profeſſion was a lye, during its whole ſpace, they held the truth in unrighteouſneſs.

They

* 2 Cor. xi. 13. † 2 Cor. xi. 15.

They were always hypocrites, and no wonder that at laſt they proved apoſtates.

Such profeſſors as theſe our times have brought forth in great abundance. Many, too many, have there been, who, through the brightneſs of their gifts, and the ſplendor of their converſation, have appeared as ſtars of the firſt magnitude; but a little time has diſcovered them to be no more than falling meteors. However, ſuch dreadful inſtances as theſe, frequently as they happen, ſhould never be objected againſt the truth of our doctrine, which never engages for the continuance of the gifts, or of the common operations of the Spirit, but only maintains the final eſtabliſhment of true grace. As another work that may fail, I ſhall inſtance,

(2.) In the *outward* and *viſible ſtate* of *particular churches*. By this, I mean that *outward fellowſhip* which profeſſors have one with another, in all the ordinances of the goſpel, with the external privileges and advantages belonging thereunto, appointed and ordained of God, for the mutual edification of his people. This may properly be termed a work of God, not only as it is ſtamped with his authority, but as every thing which relates to the ſtate itſelf, together with its happy and flouriſhing condition, depends upon his providence and care. And this is a good work, ever erected with a gracious deſign.

But here obſerve, that when the great end for which a church ſtate was founded, in any particular place, is anſwered in the converſion and ſalvation of thoſe whoſe ſpiritual and eternal advantage was to be promoted thereby, it may then be ſuffered to fall into decay; yea, by degrees, as the number of the godly decreaſes, and in proportion as they who, through grace, were enabled to be faithful, are taken away, others, of the like gracious ſpirit and temper, not riſing up in their room, the glory of that ſtate will certainly decline; and many, who were never effectually called, creeping in unawares, the church, at

length, having loſt its upright members, becomes deſtitute of its firſt love, and leaves its firſt works. Thus, inſtead of truth, ſprings up error in doctrine; and, in this ſenſe, there will be a notorious falling from grace, that is, from the doctrines of grace; and, in conſequence of this, all purity in worſhip is gradually deſtroyed, by increaſing corruption, till, at length, looſe and licentious practices wholly exterminate that holineſs and ſtrictneſs in converſation, which formerly prevailed.

Hereby God is provoked; and, when his teſtimonies, admonitions, and warnings have been neglected, ſlighted, and deſpiſed, he comes and removes their candleſtick out of his place. Thus a work that was begun in mercy, to ſome, is finally ruined in judgment to others.

But yet, if the caſe be rightly conſidered, no argument can juſtly be taken from hence, with which to oppoſe the doctrine of the ſaints perſeverance; for he that holdeth the ſeven ſtars in his right hand, will never ſuffer the ſhadow of death to ſtretch itſelf over the regions, where his people dwell, till proviſion is made for their ſafety. The righteous therefore ſhall either be taken away from the evil to come, and be lodged in the ſilent grave; or, by ſome unexpected turn in providence, they ſhall be brought nearer the line, where the goſpel ſhines with greater ſtrength and beauty; or if, after all, any true believer be ſtill left behind, he ſhall be preſerved by the ſpecial care of heaven, though he ſhould be as a mourning dove, hid in the 'clefts of the rock, in the ſecret places of 'the ſtairs:' So that however the gifts of the Spirit, or the viſible ſtate of particular churches may ceaſe, yet the work of true grace, with which alone our doctrine is concerned, that ſhall never fail. The next remark is,

2. That the continuance, or eſtabliſhment in grace, which the ſcriptures aſſert, reſpects the *ſtate* of believers,

lievers, but not their *frames*; or it reſpects the principle of grace, but not its preſent exerciſe.

It is true, a perfection in grace is deſigned hereafter: The ſaints ſhall then be as 'the wings of a dove, 'covered with ſilver, and her feathers with yellow gold:' Their actings ſhall then be conſtantly pure and holy, free from all ſinful mixture and alloy; no blemiſh ſhall ſpoil the glory, no defect ſhall mar the beauty of their heavenly worſhip. But, while they are in this world, they lie among the pots; and, as the word of God does not promiſe, ſo neither does it ſo much as allow the expectation of a total eſcape from all defilements here. Nay, their own hearts are a conſtant ſeat of war, for they have two contending powers within: 'They have a law in their members, 'warring againſt the law of their minds,' and they are ſometimes 'brought into captivity to the law of ſin, 'which is in their members.' They are too often foiled in particular conflicts, and ſin too frequently gains a temporary aſcendant over grace. Hence ariſe the daily miſcarriages which ſtain the character of the brighteſt ſaints. Hence ſpring the more groſs enormities and open tranſgreſſions of ſome believers, by reaſon whereof their profeſſion is ſlured, their peace broken, their conſcience wounded, the paths of religion are reproached, and a ſtumbling-block thrown in the way of others. Under the remembrance and ſenſe of theſe things, ſome go mourning all their days.

Thus Chriſt, the Leader of his people, and the Captain of their ſalvation, does ſometimes ſuffer the enemy to take an advantage, that he may have the opportunity of diſplaying his glory, in recovering it again at his own pleaſure, to the greater confuſion and overthrow of his and his peoples adverſaries. But ſtill, in the midſt of all the changes, to which the preſent condition of the ſaints is liable, there are two things belonging to their ſtate, which ſhall never fail.

(1.) The ſaints *relation* to God, that ſhall never ceaſe.

The peculiar relation they ſtand in to God, is that of children to a Father; and ſuch are the glories of this relation, that it is founded upon the new covenant, and the Mediator's perfect atonement. From thence reſults the ſecurity of their ſtanding in this grace, as well as their firſt acceſs into it; for though their iniquities, which are daily repeated, highly deſerve that this relation ſhould be diſſolved, yet this judgment ſhall be continually prevented, through the atoning virtue of the Redeemer's blood. Thus much is intimated, when the apoſtle ſhews, that God's reſolution to take his people into a new and peculiar relation to himſelf, is executed through the exerciſe of his pardoning mercy *; for this being ſettled as the conſtant method of his diſpenſing the grace of adoption, it teaches us that juſtification and adoption are both founded in the blood of Chriſt, and inſeparably connected one with the other. And, ſince theſe bleſſings are inſeparable, it follows, that the ſame promiſes which aſſure us that the juſtification of the ſaints ſhall be complete and perpetual, do likewiſe aſſure us, that their adoption ſhall be uninterrupted and eternal. And when God ſays, 'I will be merciful to their unrighteouſneſs, and their ſins and iniquities will I remember no more †;' it is conſtructively the ſame as if he had ſaid, I will always be their God, and they ſhall always be my people; *i. e.* the relation ſhall continue, they ſhall be my ſons and my daughters, and that for ever.

It muſt be allowed, indeed, that the children of God, by their frowardneſs and remiſſneſs in their walk, may provoke him to deny them the light of his countenance, he may hide his face for a time. Or he may frown and make them ſenſible of his fatherly diſpleaſure, yet the relation ſhall never be extinct. God may chaſtize and correct his children; his compaſſion and love will engage him to do ſo; but he will never diſcard, or caſt them out of his family. The paſſage we meet

* Heb. viii. 10, 12. † Ver. 12.

meet with in our Saviour's conference with the Jews, if taken as a ſtanding maxim, is a ſufficient proof of this. 'The Son abideth ever.' The antitheſis in the verſe directs us in the explication, and ſhews that the words are applicable to the caſe before us, as well as to the purpoſe for which our Lord produced them *. 'The ſervant abideth not in the houſe for ever;' no: upon any great offence, or for repeated miſdemeanours, he is diſmiſſed, turned out of doors, and the relation diſſolved; but there is one ſort of treatment for ſervants, and another for children. Wiſe and tender parents will wait long, and try all methods, to gain upon their children, and win them over unto that ſubjection and obedience, which is their duty: And will not the Lord, who is infinite in his grace and love, exerciſe the greateſt forbearance with his children? Since it is in his power, may it not be expected that he will melt them down, turn them from their evil ways, and effectually draw them with his love? Does not his promiſe to 'heal their back-ſlidings' ſuppoſe that he will take away their iniquity, through the blood of the covenant, and receive them graciouſly †? Does not his promiſe of 'putting his laws 'into their mind, and of writing them in their hearts ‡,' engage that he will make them to know wiſdom in the hidden part, and teach them to walk humbly with their God? And is not their adoption conſtantly accompanied with regeneration, that, by virtue of their new nature, they may be fitted for holy walking? Beſides, the deſign of their adoption is, that it ſhould be 'to the praiſe of the glory of his grace ‖;' which it cannot be, unleſs it be perpetual. It can never be pretended therefore, without a flat contradiction to ſcripture, that any who have been once adopted into the number of the children of God, may afterward fall, ſo as to become the children of the devil.

* John viii. 35. † Hoſ. xiv. 2, 4. ‡ Heb. viii. 10.
‖ Eph. i. 5, 6.

(2.) The *vital principle* of grace in the ſaints ſhall never fail.

This principle, which is infuſed at the inſtant of their regeneration, ſhall continue and abide in them for ever. The ſpiritual life is, in ſome reſpects, like the natural, both are liable to many indiſpoſitions, ſickneſſes, and faintings: And as in a ſwooning fit, for a time, all natural ſenſe and motion may be gone, and yet the life remain; ſo the operations of grace may be interrupted, and, through the violence of temptation, the ſtrength of corruption, or ſome ſpiritual decay, the actings of grace may be ſuſpended, yet the principle of ſpiritual life does ſtill continue. Under all the witherings of true believers, 'the ſeed 'of God remains in them;' and his anointing does ſtill abide, otherwiſe the promiſe would fail*: in which it is engaged that the root of the righteous ſhall not be moved. Their bloom may be ſometimes blighted, or their fruit blown off, and their branches may be toſſed with tempeſts, but their root ſhall not be moved; no, not through any means, not upon any occaſion, nor by any adverſary whatever; and this becauſe it is the Lord, who ſays, 'I will keep 'it, I will water it every moment†.' And, from the authority of ſuch declarations of the word, we may venture poſitively to aſſert, that none who have had the principle did ever loſe it. Peter's faith, tho' it failed as to its exerciſe, did yet continue as to its principle, which immediately revived, through the aſſiſtance that came with his Saviour's look. It would be wholly inconſiſtent with the ſucceſs and prevalency of the Redeemer's interceſſion, to imagine that the apoſtle's grace was totally loſt, after his Lord had prayed that his faith ſhould not fail; and Chriſt's interceſſion, which is ſtill carried on in heaven, is a firm ſecurity for the preſervation of the ſpiritual life of all believers. For wiſe and holy ends, indeed, he may ſuffer them to fall, to the breaking of their bones, that

* Prov. xii. 3. † Iſa. xxvii. 3.

that they may learn to be humble and watchful; but the vital principle of grace ſhall never be extinguiſhed; for their life, in the fountain and original of it, 'is hid with Chriſt in God *,' where it is kept ſafe, out of the reach of the venomous darts of all its deadly enemies. This leads us to the laſt remark, which is,

3. That all *means neceſſary* for the accompliſhing this good work, are under the direction of God, and all poſſible intervening events, which would threaten a diſappointment, are ſubject to his controul. The means neceſſary for the perfecting this work, are either external or internal.

(1.) *External.* Among theſe are included the ordinances of the goſpel; ſuch as the word, ſacraments, and prayer, which, with all the circumſtances that relate both to their adminiſtration, and the ſaints attendance upon them, are under the divine direction. And as the Shepherd of Iſrael knows where 'he 'feedeth, where he maketh his flock to reſt at noon,' ſo he will take care that none of his 'ſhall turn aſide, 'by the flocks of his companions.'—Again, he knows what ſtated and frequent attendances on the means of grace are neceſſary for his peoples growth; and he can ſave them from all confinement, that would bar their approach to his ſanctuary, and deliver them from thoſe allurements and ſnares that would detain them from duty, or divert them from the paths of holineſs: And he will watch that nothing of this kind ſhall prejudice their eſtabliſhment, or hinder their final perſeverance in grace.—Farther, he knows how long a ſtanding in the ſchool of Chriſt on earth, is neceſſary to fit and prepare for his immediate and glorious preſence in heaven; and he will give his children a due time, that they may have a proportional ſpace to go through that courſe of inſtruction and new obedience, that variety of temptation and experience which is proper for their greater proficiency and edification now, and their complete perfection in knowledge and grace at laſt.

* Col. iii. 3.

But, beſides theſe, there are means of another nature, abſolutely neceſſary for the carrying on the work; and theſe are,

(2) *Internal* and *ſpiritual*; ſuch as the repeated actings of faith and repentance, of hope and love, freſh hungering and thirſting after righteouſneſs, a renewed delighting in God, with a reſolved adherence to him, and a fixed dependance upon him. Theſe likewiſe, with the various inducements, incitements, and helps needful thereunto, are all under the care of him; who has begun the good work, and is determined to bring it to perfection. Accordingly he bleſſes his people with farther anointings of the Holy One; 'He giveth power to the faint; and to them 'that have no might, he increaſeth ſtrength *a*.' A bountiful 'God will ſupply all their need *b*, and give 'them all things pertaining to a life of godlineſs, and 'withhold no good thing,' whether it be food, correction, or healing, from thoſe, who, being once brought into a ſtate of grace, are thus enabled to walk uprightly *c*. When their ſouls cleave to duſt, he will quicken them; and, after all their languiſhing in grace, he will 'make them revive as the corn, 'and grow as the vine, till their ſcent ſhall be as the 'wine of Lebanon *d*.'

And as all means are under his direction, ſo all obſtacles are ſubject to his controul.

Nothing of this kind can poſſibly occur, but it muſt ariſe either from the devil, world, or fleſh. Theſe are, indeed, potent and ſubtil enemies: yet, however they may combine and unite their force, they ſhall never be able to compaſs the ruin of the ſaints, or hinder their complete ſalvation.—As to the *devil*, he is an enemy in *chains* *e*, his power is limited; and 'the God of peace ſhall bruiſe him under 'their feet *f*.'—As to the *world*, when Chriſt gave himſelf for the ſins of his people, it was with a deſign that that they might be 'delivered from this

a Iſa. xl. 29. *b* Philip. iv 19. *c* Pſal. lxxxiv 11.
d Hoſ. xiv. 7. *e* Jude ver. 6. *f* Rom. xvi. 20.

preſent evil world *a*;' and, though they are not taken out of the world immediately after their converſion, yet our Lord has prayed, that they may be 'kept from the evil *b*'—As to their *corruptions*, the moſt dangerous of all their enemies, theſe ſhall be ſubdued, and no ſin ſuffered to have 'the dominion 'over them *c*:' But they ſhall, at laſt, be called, 'he holy people, the redeemed of the Lord, ſought 'out, a city not forſaken *d*.' He that is their ſun to direct, will be their ſhield to defend them *e*. He will 'keep them night and day, leſt any hurt them *f*.' 'No weapon formed againſt them ſhall ever proſper *g*;' for God will fulfil in them 'all the good pleaſure of 'his goodneſs, and the work of faith with power, 'that the name of the Lord Jeſus Chriſt may be glo-'rified in them, and they in him *h*;' and this notwithſtanding their unworthineſs, and hell-deſervings, according to the grace of our God, and the Lord Jeſus Chriſt; for tho' he may 'take vengeance of their in-'ventions,' yet a covenant God 'will forgive their ſins *i*.'

Now, from this ſtate of the caſe, we may learn what is contained in this doctrine, and what is not. Let us take a ſummary view of the foregoing remarks, and we may clearly ſee theſe two things,

1. This doctrine does not aſſert that men, who were never truly ſanctified, may not loſe the gifts, the convictions, and illuminations wrought in them by the common operations of the Spirit of God. It never aſſerts, that the ſeeming goodneſs of men, void of grace, may not be like the morning cloud, or the early dew, which ſoon paſſeth away; or that the ſhews of religion, by which the ſplendid profeſſion of hypocrites is ſupported for a time, may not fail, after all, and come to nothing: Nor does it aſſert, that perſons, who have only a ſpeculative and notional knowledge of the truths of the goſpel, may not change their opinion, and fall from the doctrines of grace; nor that

a Gal i. 4. *b* John xvii. 15. *c* Rom. vi. 14.
d Iſai. lxii. 12. *e* Pſal. lxxxiv. 12. *f* Iſai. xxvii. 3.
g Chap. liv. 17. *h* 2 Theſſ. i. 11, 12. *i* Pſal. xcix 8.

viſible churches, as ſuch conſidered, may not loſe their firſt love, and depart from their firſt works; nor that the children of God themſelves may not poſſibly fall into ſome open acts of ſin, and be guilty of ſuch partial backſliding, as call for the deepeſt humiliation, and the moſt bitter lamentation. But,

2. Then this doctrien does maintain, that ſuch as really have a good work begun in them, ſhall never fall from their ſpiritual and peculiar relation to God; they ſhall never loſe the vital principle of grace, nor ſink again into a ſtate of corruption and condemnation: But theſe ſhall be carried on in the paths of holineſs; they ſhall either be wholly preſerved from remarkable and ſcandalous falls, or be recovered, and ſet upon their feet again. They ſhall be reſtored, healed, revived, and finally kept, through faith, unto ſalvation; and this ſhall be accompliſhed by the mighty power of that God, who has all ſuccour, relief, and aſſiſtance, at his command, and all poſſible interveniencies under his controul.

This is the light, in which, I apprehend, this doctrine is ſet in the word of God, wherein it is fully revealed and confirmed, by paſſages almoſt innumerable. I ſhall now proceed to the next general head of diſcourſe; under, which,

II. I ſhall produce ſome *arguments* for the proof of this doctrine.

I have hinted already that the apoſtle's method of reaſoning ſhews this to be the doctrine of the ſcriptures: I ſhall here add, as a GENERAL PROOF, that in them it is taught with ſuch clearneſs and plainneſs, that he may run that reads. And it is worth our obſerving how much the ſcriptures abound with it, how frequently it is introduced, upon how many, and what different occaſions it is uſed, and with what a variety of expreſſion it is there ſet forth. Sometimes it is aſſerted in a way of poſitive affirmation, and in a ſtyle diveſted of all metaphor; as where Chriſt ſays, 'He

Mark xvi. 16.

'that believeth ſhall be ſaved;' and 'whoſoever be-'lieveth in me, ſhall never die *l*.' Sometimes it is expreſſed in a figurative ſymbolical manner: Thus 'the path of the juſt ſhall be as the ſhining light, 'which ſhineth more and more unto the perfect day *m*.' 'The righteous ſhall hold on his way; and he that 'hath clean hands ſhall wax ſtronger and ſtronger *n*.' Sometimes it is ſignified by the guard that is ſet over the righteous: Thus we read, that 'upon all the 'glory ſhall be a defence *o*;' and 'there ſhall no 'evil happen to the juſt *p*.' Surely then they ſhall not be left to a final apoſtacy, the worſt and ſoreſt evil that could befal them.—At other times, this doctrine is refered to, as the ground of the holy and humble confidence of the ſaints, and plainly ſuppoſed as the foundation of their comfortable hope, their raiſed expectation, and earneſt prayers. Hence aroſe ſuch concluſions and conſequent petitions as theſe: 'The Lord will perfect that which concerneth me: 'thy mercy, O Lord, endureth for ever; forſake not 'the works of thine own hand *q*: Thou ſhalt guide 'me with thy counſel, and afterwards receive me 'to glory *r*.'

Here I might quote my paſſages out of the New-Teſtament, in which prayers are offered up for the eſtabliſhment of the ſaints; and theſe prayers of the inſpired writers, which are recorded and delivered down as matter of inſtruction to others, were indited and directed by that infinitely bleſſed and glorious Spirit, who 'ſearcheth all things, even the deep things 'of God:' They muſt certainly therefore be framed and formed in an entire correſpondence to the purpoſe and decrees of God, and in an exact conſonancy with what he has promiſed in the covenant of grace.

Theſe petitions then are ſo far from being an objection againſt this doctrine, as ſome would imagine,

k Mark xvi. 16. *l* John xi. 26. *m* Prov. iv. 18. *n* Job xvii. 9. *o* Iſai. iv. 5. *p* Prov. xii. 21. *q* Pſal. cxxxviii. 8. *r* Pſal. lxxiii. 24.

that they are really a ſtrong argument for it; for ſince the apoſtles, while under the immediate guidance of the Spirit, could pray for nothing but what was agreeable to the purpoſe of God; and yet they did, even at that time, as appears from their epiſtles, pray for the eſtabliſhment of the ſaints; it follows, that their eſtabliſhment is a thing agreeable to the divine counſel. And ſince theſe petitions ſtand clear of thoſe expreſſions of ſubmiſſion which attended their prayers, when events were to them uncertain, the holy fervour and confidence, with which they are preſented, afford a good proof that the apoſtles knew what they prayed for herein to be really agreeable to the purpoſe of God, and conſequently that God had declared and promiſed this bleſſing in the covenant of grace.

As to the pretence, that ſuch an aſſurance of the ſaints eſtabliſhment would have rendered their prayers needleſs, or that it would have been impertinent in them to have prayed for that which God had promiſed and aſſured them he would give; this can no more effect the prayers of the apoſtles, than it would affect the prayer of David, who was a more proper judge of the fitneſs of a requeſt to be offered to God, than any among us can pretend to be; and yet we find he pleaded for the very thing which God had aſſured him ſhould come to paſs: 'Now, O Lord 'God, the word which thou haſt ſpoken concerning 'thy ſervant, and concerning his houſe, eſtabliſh it for-'ever, and do as thou haſt ſaid *.'

In his example then we have an inſtance to prove that the ſaints aſſurance of God's intention to confer a bleſſing upon them, did not make them think their prayers were needleſs, and would be impertinent; and that this aſſurance, inſtead of making them remiſs and negligent in their duty, as ſome have ſuggeſted, will be one of the moſt powerful means of giving vigour and life to their ſupplications. This is alſo evident from that expreſſion of David, where he ſays, 'For thou, O Lord of Hoſts, God of Iſrael,

* 2 Sam. vii. 25.

haſt revealed to thy ſervant, ſaying, I will build thee an houſe, therefore hath thy ſervant found in his heart to pray this prayer unto thee *;' and ſo he goes on in the following verſes, ſtill pointing to the promiſe upon which his hope was raiſed, as the ſpecial reaſon and motive, by which his importunity in prayer was quickened.

And ſince the way of the Lord with his ſervants is one, in teaching them to regulate their prayers by his declarations of mercy, why may we not conclude, that the inſpired prayers of the apoſtles were founded on a divine revelation and promiſe, as well as theſe prayers of David? We may be ſure at leaſt that no impropriety in preſenting requeſts upon ſuch a foundation, can ever be any juſt objection againſt it.

And ſhould this be admitted, yet it will not follow, as ſome would ſuggeſt, that then, from the ſaints prayers for daily protection and preſervation from ſin, it might be inferred, that God had promiſed them an abſolute ſecurity from all tranſgreſſion.

This is not a parallel caſe; for there is a vaſt difference between the inſpired prayers of the apoſtles, and the weak ſupplications of thoſe who have received the gifts and graces of the Spirit, in a much lower degree, and who, at beſt, ſhare in his aſſiſtance, in a very imperfect meaſure, even ſuch as leaves them ſubject to many failures in their prayers, as well as in any other part of their conduct.

We may alſo obſerve, that the daily petitions of the ſaints for protection from ſin, are grounded upon general promiſes and declarations in the word, that 'ſin ſhall not have dominion over them †;' that 'the 'Lord knows how to deliver the godly out of temptation ‡;' and that 'God, who is faithful, will not 'ſuffer them to be tempted above that they are able, 'but will, with the temptation, alſo make a way to 'eſcape, that they may be able to bear it ‖.' And

* 2 Sam. vii. 27. † Rom. vi. 14. ‡ 2 Pet. ii. 9.
‖ 1 Cor. x. 13.

all these prayers of the saints, put up in faith and hope, shall be answered, either in kind, or in value; either they shall have, in particular instances, the protection they ask, and be preserved from committing the transgression, against which they pray, or the sin shall be pardoned through the Redeemer's blood, and they recovered from it with greater advantage, their strength being renewed, and their experience of his grace enlarged.

But if a final perseverance should not be granted, then all their prayers would be lost; and not theirs only, but the prayers of the inspired writers on their behalf; for, should they miss of this favour, no after-blessing could be found to countervail the loss, which, by a final apostacy, they must sustain. But this shall never be the case of any of the saints; for the way of the Lord, which has been kindness and mercy in promising salvation, shall likewise be faithfulness and truth* in the performance of it.

SERMON II.

PHILIP. i. 6.

Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ.

AFTER I had explained the words of the text, in the former discourse, I raised this doctrinal observation,

DOCT. *That the good work of grace shall be invincibly carried on to perfection in all the saints.*

I

* Psal. xxv. 10.

I then ſtated the point, and gave a general proof of it, by obſerving how frequently this doctrine is mentioned in ſcripture. I ſhall proceed now to conſider ſome particular arguments to ſupport it. The chief I ſhall inſiſt upon ſhall be drawn from the following heads. 1. The immutability of the purpoſe and promiſe of God. 2. The Redeemer's care over his people, with his peculiar relation unto, and union with them. 3. The conſtant abode and inhabitation of the Holy Ghoſt in the ſouls of believers.

1*ſt*, I ſhall conſider the *immutablity* of the purpoſe and promiſe of God, as one argument for the proof of this doctrine.

The harmonious agreement which there is between theſe two, makes it needleſs here to ſpeak to them apart; for as the promiſe is a declaration of the counſel of God, ſo a declaration of his counſel in this matter is equivalent to a promiſe. And if, for brevity ſake, I ſhould, under this head, wave the diſtinction, and conſider them together; or if I ſhould promiſcuouſly call one by the name of the other, it will not, I think, in the leaſt affect the argument.

That I may ſtill contract the more, I ſhall preſume upon ſome things which lie as the foundation of our reaſoning; but ſhall be careful herein not to exceed what, I apprehend, would be allowed by thoſe of the contrary ſcheme. The things then which I take for granted are theſe; namely, that the declarations of grace, made in the word of God, are to be the only rule of our faith, and the juſt and adæquate foundation of our hope, in all matters that reſpect the welfare of the ſaints in time, and to eternity. Further,

I preſume, it will be allowed, that there are many promiſes in the word of God which relate to the ſaints perſeverance in grace, and that theſe promiſes ſhall be made good, according to the meaning and deſign of him that gave them. As to the preſent argument therefore, the proof of our doctrine depends upon a right interpretation, and due application of the pro-

miſes; and this ſhews it to be my proper buſineſs, under this head, to make out theſe two propoſitions. 1. That final perſeverance is promiſed in the word of God. 2. That the promiſes wherein this is contained, are applicable to all believers.

1. Final perſeverance is *promiſed* in the word of God. If we look into the promiſes, we ſhall quickly find, that, among other articles of ſpiritual bleſſings, this privilege of the ſaints perſeverance is one, really comprehended and aſcertained. For an inſtance hereof I ſhall name that text where the apoſtle declares, that 'The Lord hath ſaid, I will never leave thee, nor 'forſake thee *.' That we may interpret theſe words in a conſiſtence with their context, and with other parts of divine revelation, as well as with the ſpecial deſign for which they are quoted and uſed by the apoſtle, it will be proper to obſerve, in ſome inſtances, what is not included in them, and then declare more directly what their meaning muſt be.

We may be confident, theſe words could never mean, that, through the preſence of God with his people, they ſhould have an exemption from all ſtraights and difficulties in the world, or from inward temptations, any more than outward; nor that they ſhould be abſolutely preſerved from ſinning, any more than from being tempted to ſin. Such a conſtruction is peremptorily forbidden, by ſeveral expreſſions in the context, which ſhews, that, among thoſe who had an intereſt in the promiſe, ſome 'were in bonds, 'and did ſuffer adverſity,' while others, who enjoyed an outward proſperity, were tempted to 'covetouſneſs in their converſation;' and it would be a weakneſs to imagine, that, in the midſt of theſe many temptations, they did wholly eſcape all inward defilement. The words therefore could never be intended to engage for a preſent exemption from ſuch evils as theſe.

Their meaning then muſt be, that the ſaints ſhould never

* Heb. xiii. 5.

never be wholly deſerted, nor utterly abandoned by the Lord. His promiſe 'never to forſake them,' muſt be ſuppoſed to ſignify, that he would be ever with them as their covenanted God and Father, through his Son; that he would ever appear, in his own way, on their behalf, and exert himſelf in his all-ſufficiency, according to his infinite wiſdom, power, and love, to ſupport and comfort them in their afflictions, to relieve them under their temptations, or to revive and reſtore them after they had fallen. It means, that though they might not always have him in their ſight, yet he would be ever with them, by his gracious and his holy preſence, to prevent their total apoſtacy, and to ſecure their final perſeverance in grace, till they are brought ſafe to glory.

And this explication is entirely agreeable to many other paſſages in ſcripture; particularly to thoſe words of the apoſtle, where he expreſsly aſſerts, 'That the 'Lord ſhall eſtabliſh his people, and keep them from 'evil *.' And again, to what he ſays in another place, where, after he prays for the Theſſalonians, that 'their whole ſpirit, ſoul, and body, be preſerv-'ed blameleſs unto the coming of Chriſt,' he preſently adds, 'Faithful is he that calleth you, who alſo 'will do it †.' And this infallible declaration being immediately ſubjoined, the apoſtle's petition is thereby advanced, beyond all contradiction, into the full ſignificancy of an heavenly promiſe.

Thus you ſee a final perſeverance in grace is fully comprehended and aſcertained in the promiſe and purpoſe of God; and it is needleſs here to produce any farther proof of this kind; only, before I quit this head, I am obliged to obſerve, as to the paſſages laſt quoted from the epiſtles to the Theſſalonians, that though they come up fully to our preſent purpoſe, yet they will not bear ſuch a conſtruction as would make them prove too much. This, indeed, has been the pretence of ſome, who tell us, that either they

* 2 Theſſ. iii. 3. † 1 Theſſ. v. 23, 24.

muſt promiſe an abſolute freedom from all evil in this preſent ſtate, or they cannot be taken abſolutely to promiſe an eſcape from any evil at all. Thus ſome, by ſtretching the meaning of theſe texts too far, have attempted to weaken their force, that they might not ſtand in ſuch a fit condition for the defence of our doctrine, as their juſt explication would fairly leave them. But the guard with which the words are ſurrounded in their reſpective contexts, is abundantly ſufficient to over-rule the extravagance of ſuch a wild conſtruction; and our argument remains, after all, in its full ſtrength, to anſwer the purpoſe for which it is produced: For, in one of the places, the apoſtle deſires the prayers of the Theſſalonians for his own deliverance from outward troubles; and, in the other he preſents his prayers for them, that they may be wholly ſanctified. Theſe paſſages are a good clew to lead us into the true meaning of theſe promiſes, and do unanſwerably determine their ſenſe to be this, *viz.* That though the Lord may ſuffer his children to be in trouble, as the apoſtle himſelf then was; or though he may leave them to fall into ſin, as will be frequently the caſe, while they are ſanctified but in part, yet he will infallibly keep them ſafe from all ſuch evils, as would prevent their progreſs to a final perfection in holineſs, or bar their appearing at laſt without blame before him in love. I come now to the ſecond propoſition advanced, which is that,

2. Theſe promiſes are applicable to *all believers*. This will be evident, if we conſider that every true believer anſwers the characters by which the word deſcribes the perſons to whom theſe promiſes do belong, and for whoſe ſalvation the promiſes do engage. For inſtance: Are they deſcribed by their truſting in God, as where the Pſalmiſt ſays, 'They that truſt in 'the Lord ſhall be as mount Sion, which cannot be 'removed, but abideth for ever*?' This part of the character is ever found with true believers: It is an eſſential

* Pſal. cxxv. 1.

eſſential property of faith to be truſting in the Lord. Faith teaches, directs, and, ſo far as it prevails, it enables the ſoul of a believer to truſt God in the way of his covenant. He truſts God with all his concerns, whether relating to ſoul or body: He truſts in him for all the bleſſings and benefits which he has promiſed to give, through his Son, that his people may be ſafe, eaſy, and comfortable here, as well as happy, bleſſed, and glorious hereafter: And where there is no truſting in God, there is no faith.

Again, are the heirs of the promiſe deſcribed by their humility, as where it is ſaid, 'the Lord giveth 'grace unto the humble *?' As to this, there can be no more certain evidence of true humility, than a man's quitting his own righteouſneſs, his renouncing all confidence in the fleſh, and truly ſubmitting himſelf to be ſaved entirely and only by the righteouſneſs of Chriſt, and the ſtrength of his Redeemer. Nor can there be a more manifeſt proof of true humility, than a believer's deliberate, reſolved, and chearful reſignation of himſelf to the command, conduct, and diſpoſal of his heavenly Lord and Maſter.

Once more; are the heirs of the promiſe deſcribed by their affection and love to Chriſt; as where the apoſtle ſays, 'Grace be with all them that love our 'Lord Jeſus Chriſt in ſincerity †?' What clearer proof can there be of an hearty affection to the dear Redeemer, than a perſon's ſacrificing his moſt beloved luſt and corruption, and his ſuffering the loſs of thoſe things, which are deareſt to the fleſh, that he may win Chriſt, and be found faithful in his adherence to him?

And are not all theſe things wrought by the Spirit in the heart of every believer? Do they not, in fact, enter the character of all the ſaints? We may therefore juſtly infer, that the ſaints are all intereſted in the promiſes which engage for a final perſeverance, and conſequently they ſhall be as mount Sion, which cannot be removed.

And

* James iv. 6. † Eph. vi. 24.

And, ſince this muſt be underſtood of a continuance in a ſtate of grace, we may learn, from hence, that all the cautions and threatenings, all the commands and exortations in ſcripture, which have any reference to perſons 'continuing in the faith, or their 'holding the beginning of their confidence ſtedfaſt to 'the end,' ſhould never be ſo interpreted, as to claſh with theſe, and the like clear and full declarations of the word. But this is apparently done, when thoſe cautions and exhortations are pretended to be ſo many pregnant evidences, that a true believer may fall from a ſtate of grace; or when they are reckoned plain indications, that God hath made no abſolute decree, or promiſe, that he ſhall not do ſo *.

However, it may be an happy means of preſerving us from the bad influence of ſuch a miſtaken interpretation, if we carefully obſerve how much the ſcriptures abound with promiſes of this kind, as I have ſhewn in my former diſcourſe, under the general proof of the point. But, for the further confirmation of the argument, which has now been inſiſted upon, I ſhall here add a few remarks concerning the promiſes of ſalvation made to believers.

(1.) The ſalvation which is promiſed muſt be meant of an *eternal* ſavation. Accordingly when Chriſt ſays, 'He that believeth in me, ſhall never 'die †;' and 'he that believeth, ſhall be ſaved ‡;' the meaning is, ſuch ſhall be bleſſed with eternal life, with eternal ſalvation.

(2.) Theſe promiſes are made to *believers* as ſuch. They reſpect not the ſtrength or the high degree of faith, but the truth of it; and are therefore applicable to perſons upon their firſt entrance into a ſtate of grace. The denomination of the perſons to whom they belong, is founded on that change of ſtate, and on thoſe vital actings of the new creature, which are common to all who are born again. He that has been quickened

* Dr Whitby's Diſcourſe, Page 417. † John xi. 26.
‡ Mark xvi. 16.

quickened and enabled to perform thoſe eſſential actings of faith, which relate to the receiving Chriſt as the Lord his righteouſneſs and ſtrength, is truly a believer, and, in this ſenſe, as much a believer, as he who has had a farther growth in grace; and conſequently they that are weak in faith, have the ſame intereſt in the promiſe, as they that are ſtrong.

(3.) Theſe promiſes comprehend an inſeparable *connexion* between *true faith* and *eternal ſalvation*. This muſt be granted; or the abſolute truth of the propoſition, in which the promiſe is contained, muſt be denied. If the poſſibility of a believer's miſſing of ſalvation muſt be allowed, the abſoluteneſs of the truth of the promiſe will be deſtroyed; for it might then be ſaid, He that believeth may not be ſaved. And were it certain that any believers would, in fact, fall from grace, and periſh at laſt, it might be indifferently affirmed, with equal truth, ſome believers ſhall be ſaved, and ſome ſhall not. The conſtruction that might then be put upon the proclamation of grace, and grant of ſalvation made to believers in the promiſe, would amount to little more than this: He that believeth may be ſaved. The matter would thus reſt upon probability only; and what does ſo, may never come to paſs. Thus, according to the ſcheme which pleads for a poſſibility of falling from grace, the ſalvation of believers is reduced to an uncertainty at leaſt. But this is what the ſtyle of ſeveral of the promiſes will by no means admit of; which run thus: 'He that believeth ſhall not come into condemnation*:' He ſhall not be confounded †:' 'He ſhall not 'be aſhamed ‡.' No ſuch interpretation of the promiſes as that ſcheme requires, can ſuit with the language of ſcripture in this affair, or ſupport the certainty of thoſe glorious declarations, which tells us, that they who believe are 'paſſed from death unto life ‖;' that 'he

* John v. 24. † 1 Pet. ii. 6. ‡ Rom. ix. 33.
‖ John v. 24.

'he that hath the Son hath life *a*;' yea, 'he that be-'lieveth on the Son, hath everlaſting life *b*;' 'and 'theſe things have I written unto you, that believe 'on the name of the Son of God, that ye may know 'that ye have eternal life *c*.' It follows, that,

(4.) Theſe promiſes of ſalvation muſt be underſtood to give an *aſſurance* of the believer's final perſeverance.

Juſt as when God promiſed Abraham *d*, that his ſeed ſhould inherit the land of Canaan, he did thereby engage to give Abraham a ſeed, to raiſe up his poſterity, and protect them through all ſurrounding dangers, till they were put into the poſſeſſion of the promiſed land. In like manner, by God's promiſing ſalvation to believers, he engages for every thing neceſſary to its being obtained; and a final perſeverance in grace, being, as all allow, indiſpenſably neceſſary thereunto, his promiſe of ſalvation muſt be conſtrued to carry in it an inviolable engagement for that in particular.

Let theſe conſiderations be duly weighed, and it will appear to be wrong in any to make the believers, continuing in faith, ſuch a condition of his ſalvation, as ſhall render this a matter of ſuſpence, or his falling from grace, a thing that is poſſible. The ſolemn engagements of the Lord himſelf being an infallible ſecurity for the one, and an immoveable guard againſt the other.

Hence it appears, that believers have good reaſon to remain unſhaken in their holy confidence; that when God has once put his covenant fear into the hearts of any, ſuch ſhall not be ſuffered to depart from him *e*; no, but he who has infuſed the principle of grace, will preſerve it, cauſe it to ſpring, and make it thrive; for he has promiſed 'to be as the due unto 'Iſrael: He ſhall grow as the lilly, and caſt forth his 'roots as Lebanon *f*.'

Nor

a 1 John v. 12. *b* John iii. 36. *c* 1 John v. 13.
d Gen. xvii. 8. *e* Jer. xxxii. 40. *f* Hoſ. xiv. 5.

Nor ſhould we ſuffer theſe, or the like promiſes to be wreſted out of our hands, nor our ſouls to be deprived of the comfort of them, though it ſhould be ſuggeſted that thoſe words did reſpect a national bleſſing; ſince their particular and ſpecial application to the caſe of every believer is warranted by our Lord himſelf, where he ſays, 'For whoſoever hath, to him 'ſhall be given, and he ſhall have more abundance *a*.' As likewiſe by the profeſſed declaration of the deſign of his coming, which was not only that his people 'might have life, but that they might have it more 'abundantly *b*.'

And, through a becoming faith in the immutability and certainty of theſe and many other promiſes and declarations of the word, we may be aſſured, that no true believer ever did, or ever ſhall, fall from a ſtate of grace; but, in what happy ſoul ſoever the good work is once begun, it ſhall be carried on and compleated.

As a farther proof of this, let us proceed to another head of argument, propoſed to be inſiſted upon; namely,

2*dly*, The Redeemer's *care* over his people, together with his peculiar relation unto, and union with them. I ſhall conſider this head diſtinctly under two branches; and ſhall take notice,

1. Of Chriſt's care over his people. We may obſerve, that ſeveral of the titles given to the Mediator, are ſuch as denote a charge or truſt committed to him; as where he is termed *God's ſervant* c; *the meſſenger of the covenant* d; *the apoſtle and high-prieſt of our profeſſion* e, &c. When our Lord was upon earth, he conſtantly acknowledged that he acted, as Mediator, by commiſſion from his Father; that he 'came down 'from heaven, not to do his own will, but the will 'of him that ſent him *f*.' Now, the purport of his commiſſion is ſummed up by himſelf, when he ſays, 'This

a Matt. xiii. 12. *b* John x. 10. *c* Iſai. xlii. 1.
d Mal. iii. 1. *e* Heb. iii. 1. *f* John vi. 38.

'This is the Father's will, which hath ſent me; 'that of all which he hath given me, I ſhould loſe 'nothing, but ſhould raiſe it up again at the laſt 'day *.' That his people might have the comfort of knowing that their ſalvation was included in his charge, when he repeats the declaration in the next verſe; he varies his terms, ſaying, 'This is the 'will of him that ſent me, that every one that ſeeth 'the Son and believeth on him, may have everlaſting 'life †;' *i. e.* may certainly have it. This was the deſign of the truſt committed to him.

But for this, even for the whole of it, did he engage, when he ſaid, 'I will raiſe him up at the laſt 'day ‡.' And his poſitive engagement; for that event muſt imply an engagement for his peoples final perſeverance in grace; this being of ſuch abſolute neceſſity, that without it they could not be raiſed to life everlaſting. Now, we may ſtrongly argue, from our Saviour's faithfulneſs, that as he will never ſuffer any to pluck his people out of his hand, ſo neither will he ſuffer them to fall out of it, through any folly or madneſs of their own. He has expreſsly ſaid, concerning his ſheep, 'I give unto them eternal life, 'and they ſhall never periſh; neither ſhall any pluck 'them out of my hand ‖.' After this, ſhould it ever happen that any of his flock did periſh, it would equally ſlur the glory of his word, whether their deſtruction was effected by an open enemy, or by ſomething in themſelves. Beſides, it was their proneneſs to wander from God; that was one ſpecial reaſon of the Father's appointing, and of Chriſt's undertaking the office of a ſhepherd to watch over them. And if, after all his ſpecial and his ſolemn engagements for their ſafety, they ſhould any of them periſh at laſt, then the honour of his office, and the glory of his faithfulneſs muſt fall to the ground. But this we are ſure can never be.

This text then does ſtrongly conclude for the doctrine

* John vi. 39. † Ver. 40. ‡ Ver. 40. ‖ John x. 28.

trine of the ſaints perſeverance: And this will appear more fully ſtill, if we obſerve, that the words muſt be underſtood to reſpect the ſafety of Chriſt's ſheep, in their paſſage through this wilderneſs; for it would by no means ſuit with the perfection and glory of heaven to apply the declaration in the latter part of the verſe, 'Neither ſhall any pluck them out of my 'hand,' to the ſaints in that ſtate, as ſome would have it. Since no unclean thing can ſo much as enter into the New Jeruſalem, we may be confident no daring adverſary can ever appear there to make ſo bold an attempt. This ſhews that all propriety of interpretation would be loſt, ſhould Chriſt's promiſe to blaſt all attempts for his peoples ruin, be underſtood to relate to thoſe upper regions, in which no ſuch attempts can poſſibly be made.

We may farther obſerve, that though, in the beginning of the verſe, Chriſt ſpeaks of his giving his ſheep eternal life; yet even this expreſſion will be of no ſervice to determine, as the ſame perſons would have it, that the ſecurity there promiſed muſt be deferred till the ſaints ſhall come to the uninterrupted felicity of the world above. For this paſſage may be underſtood of Chriſt's effectually calling his people into a ſtate of grace, and of his bringing them into the real enjoyment of communion with God; and thus of his giving them the beginning of eternal life, even in this world. Such an explication would be very agreeable to matters of fact, and conſonant to other places, where it is ſaid, 'He that believeth on the 'Son, hath everlaſting life;' and then all pretence for underſtanding the ſafety promiſed in the text, to relate principally to the heavenly ſtate, would be wholly precluded. But granting the phraſe ſhould here be underſtood of the future bleſſedneſs, it will then ſhew us what ſhall certainly be the reſult and iſſue of our Saviour's preſent care over his flock, but will ſtill be far from ſuggeſting that his ſheep muſt firſt be re-

ceived into glory, before they ſhall ſhare in his protection.

Thus you ſee, that notwithſtanding all the endeavours of ſome to bear down the teſtimony of this ſcripture, yet, upon a fair conſtruction, and due conſideration of it, we might venture the proof of our doctrine to reſt upon its ſingle evidence.

2. I ſhall next take notice of Chriſt's *relation* to the ſaints, and his *union* with them.

Each of theſe particulars would bear a diſtinct conſideration; but, ſince the bleſſings themſelves are inſeparable, I ſhall blend them together under this head, and briefly ſhew in what light theſe things are ſet in the word of God, and what deductions pertinent to our preſent ſubject may be drawn from them.

There are many images made uſe of in ſcripture, by which the nearneſs of this relation, and the ſtrictneſs of this union, are repreſented. The places in which they are contained, are abundantly known: Such, for inſtance, as theſe, where it is ſaid, for the comfort and encouragement of the church, that 'Her 'Maker is her Huſband*; Her Saviour is her Head†.' And this not in a political ſenſe, merely as a prince is the head of his ſubjects, but in alluſion to the natural ſenſe of the word. Accordingly believers are expreſsly termed the 'Members of Chriſt's body, of 'his fleſh, and of his bones‡.' Again, he is ſaid to be 'The vine, they the branches‖.'

From ſuch paſſages and compariſons as theſe, I apprehend, we may juſtly infer, that there cannot be a ſtricter union between any two things in the world, than there is between Chriſt and his people.—Farther, that this union reſpects every particular believer. And in conſequence hereof he has ſuch a communion with Chriſt, as will infallibly ſecure his ſtanding in grace. All the ſaints having communion with Chriſt in his death, their iniquities, by which the preſence of God, and the renewed ſupplies and ſuccours of his grace

* Iſa. liv. 5. † Eph. v. 23. ‡ Ver. 30. ‖ John xv. 5.

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are forfeited, ſhall be pardoned. 'He being wounded 'for their tranſgreſſions, and the chaſtiſement of their 'peace being laid upon him, by his ſtripes they are and 'ſhall be healed.' Through the virtue of his death then, all the bleſſings of the covenant are properly conſtituted and confirmed to be the ſure mercies of David.—Again, having communion with him in his life, he, who is their Head of righteouſneſs, is alſo their Head of vital influence, from whom ſtrength is derived, according to his effectual working in every part of his myſtical body; and this communication ſhall be according to the meaſure that is beſt ſuited to anſwer every deſign intended by their preſent eſtabliſhment and final ſalvation.

Nothing ſhort of the believer's expectation, and aſſured hope of this ſalvation at laſt, can be a proper return for ſome of Chriſt's laſt breathings; when he ſaid to his diſciples, for the encouragement and comfort of all his people, 'Becauſe I live, ye ſhall live 'alſo*.' Which words are a juſt foundation, whereupon to build an aſſurance that believers can no more fall from their relation to Chriſt, and that ſtate of grace into which he has called them, than Chriſt himſelf can be plucked out of his throne, or fall from his glory.

Some, indeed, would inſinuate, that though his people ſhall never periſh, through any defect on his part, for he will be faithful to them while they abide faithful to him; yet believers, being not natural, but myſtical members, may therefore cut off themſelves, and ſo periſh. But to this, and all ſuggeſtions of the like kind, I think, a juſt and full reply may be given from the truths we have now advanced; for Chriſt's headſhip is not an empty title; nor are his relations mere inſignificant names, but theſe are eminently filled up with that divine affection, tenderneſs, and compaſſion, which infinitely tranſcends the higheſt degree of love and pity that can be found with the near-

* John xiv. 19.

eſt and deareſt relations in the world. We may therefore conclude, that a woman, yea, that the moſt tender and affectionate among women, may ſooner forget her ſucking child, and, through want of compaſſion to the fruit of her body, neglect either the food or medicines neceſſary for its nouriſhment and preſervation, than 'Chriſt can forget or forſake any of his 'members *.' There can be no room to doubt but he will be ever mindful of them, to uphold and eſtabliſh them, 'forgiving all their iniquities, and heal-'ing all their diſeaſes †.'

Were we to conſider Chriſt as a Shepherd only, we might, from thence, infer the perpetual ſecurity, and eternal ſafety, of all his people; for, ſhould his ſheep fall as the prey of wolves, or as the ſpoil of robbers, or ſhould they periſh through a ſpreading ſcab, or their own wanderings, the damage and loſs would be ſtill the ſame. We may be confident therefore not a ſheep of his ſhall periſh by one of theſe means, more than by another.

But, when we conſider the nearneſs of believers to Chriſt, as they are his myſtical body, and thus the beloved parts of himſelf, we have then the ſtrongeſt aſſurance poſſible that they ſhall ever be preſerved; for what man, in his right mind, did ever yet hate his own fleſh, or ſuffer the meaneſt part of himſelf to mortify and periſh, when it was in his power to prevent it? We may be ſure then Chriſt will never ſuffer any of the ſaints to fall finally or totally, while their union with him does remain. And that this ſhall continue ever, is plain from the reſemblance which it bears to the eternal union between his Father and himſelf; which reſemblance is ſuppoſed and refered to by Chriſt, when, praying for his people, he ſays, 'That they all may be one, as thou, Father, 'art in me, and I in thee;' and again, 'that they may 'be one, even as we are are; I in them, and thou in 'me ‡.' And this reſemblance lies particularly in the perpetual and endleſs duration of the union. This e-

* Iſa. xlix. 15. † Pſal. ciii. 3. ‡ John xvii. 21, 22.

verlasting union between Christ and his people, stands then as a firm and constant support of the invincible perseverance of all the saints.

There is one argument more, which remains to be considered; and that is taken from,

3*dly*, The *inhabitation* and constant *residence* of the Spirit of God in the souls of believers.

That the Spirit of God is given to every believer, may be proved from those words of the apostle, 'If 'any man have not the Spirit of Christ, he is none of 'his *a*.' All true disciples of Christ partake not only of the gifts, but of the graces of the Spirit. This is evident, in that he 'quickens them *b*; they are born 'of the Spirit *c*, and led by the Spirit *d*, and do share 'in those graces of faith, love, meekness, *&c.* which 'are the fruits of the Spirit *e*.' I need not stay to insist upon this, nor to shew that where he does constantly reside in any, these shall be enabled to endure to the end. All this, I presume, will be allowed.

That which my argument does more immediately oblige me to prove, is the *constancy* of his abode in the hearts of his people. And for this, I think, we have a strong proof in our Saviour's request, which is equivalent to a promise; 'I will pray the Father, and 'he shall give you another Comforter, that he may 'abide with you for ever; even the Spirit of truth, 'whom the world cannot receive, because it seeth 'him not, neither knoweth him; but ye know him, 'for he dwelleth with you, and shall be in you *f*.' That the benefit of this request belongs to all the saints, appears from hence, because the discriminating mark here applied to the disciples, did not distinguish them from other true believers, but only from the men of the world. I may add, the very mark by which they are described is found upon every true believer, distinguishing him from the world, as really as it did the disciples themselves; for all believers

a Rom. viii. 9. *b* John vi. 63. *c* Chap. iii 5.
d Rom. viii. 14. *e* Gal. v. 22. *f* John xiv. 16, 17.

have a ſaving knowledge of the Spirit, and an experimental acquaintance with him in his gracious dealings, and ſanctifying operations. We may therefore be aſſured he dwells in them, and abides with them for ever.

But, in oppoſition to this, we are told, that they who have been the temple of God, by virtue of his Spirit's dwelling in them, may ſo corrupt this temple, as to be deſtroyed; that they may provoke the Spirit wholly to depart to their utter ruin: For the proof of this, theſe words of the apoſtle are quoted; 'If a-'ny man defile the temple of God, him ſhall God de-'ſtroy *.'

To ſet this matter in a true light, we are to remember, that the temple of God, even in its metaphorical ſenſe, when applied to the ſaints, falls under a two-fold conſideration. Sometimes it is to be underſtood of the ſaints collectively; at other times, it is meant of them as diſtributively conſidered. In the former ſenſe, by the temple of God is meant a goſpel church; in the latter, a particular believer.

Now, in the place that is quoted, the apoſtle ſpeaks of the ſaints collectively, as 'builded together for an 'habitation of God through the Spirit;' this we may learn from his own expreſſions, where he ſays, 'Know 'ye not that ye are the temple of God?' again, 'which 'temple ye are †:' where, it is plain, he ſpeaks of them collectively, becauſe the word *temple*, in the ſingular number, is joined with a pronoun perſonal in the plural. This muſt be allowed then, that by the temple, is there meant a church of Chriſt.

Next, let us ſee what is meant by *defiling* this temple of God. To this purpoſe, we muſt obſerve what the apoſtle had been treating of in the preceding verſes. From the tenth to the ſixteenth verſe, he ſhews the different event of the miniſtry of different perſons; particularly in the fifteenth verſe, he ſignifies the unhappy conſequence of the labours of ſome, who, though they were right in the foundation, yet were

* 1 Cor. iii. 17. † Ver. 16, 17.

were very wrong in the ſuperſtructure. After this, he immediately proceeds to ſhew the certain deſtruction of men of corrupt minds, who have no regard, either that their preaching, or that their own ſouls, might be built upon Chriſt, the ſure foundation. And then declares, that 'if any man defile,' (or, as it is in the margin, if he *corrupt*,) 'the temple,' that is, the church of God, either by ſuch error in doctrine, ſuch ſuperſtition or innovations in worſhip, or by any ſuch vile practices, as deface the beauty of the church, or threaten the deſtruction and overthrow of the church-ſtate itſelf, ſuch a one 'would God deſtroy.'

This I take to be a fair explication of the text, which, at once, ſets aſide all that has been advanced from it, in oppoſition to the argument that we are upon: For no colourable objection can be raiſed from it, againſt the Spirit's conſtant and perpetual reſidence in the ſouls of his people, but upon a ſuppoſition, that the perſon who defiles the temple of God, is a true believer, and thus himſelf a temple of the Holy Ghoſt; whereas no ſuppoſition of this kind is contained in the apoſtle's repreſentation of the caſe. On the contrary, he intimates, that the man who is ſuppoſed to defile the temple, is in ſuch a ſtate of ignorance and darkneſs, and ſuch a ſtranger to any experimental acquaintance with Chriſt, the foundation, as can never be allowed concerning any true believer; nay, further, that he is guilty of that ſelf-deceit, of that craftineſs and carnal policy, and of thoſe vain thoughts which are altogether inconſiſtent with the Spirit's dwelling in him *. So that this text, when rightly opened, gives not the leaſt countenance to the notion, 'That they who have been the temple of 'God, by virtue of his Spirt's dwelling in them, may 'ſo corrupt themſelves, as to be deſtroyed.'

As to any farther pretended plea for the Spirit's total departure, taken from the defilements which they may poſſibly contract, who are, indeed, his temple, I think,

* 2 Cor. iii. 18, 19.

I think, a ſufficient reply might be given, from what we have already proved out of the ſacred writings under the laſt head, concerning the abiding union between Chriſt and his people. But I ſhall add, that if all the rebellions committed by them, while they were in their natural ſtate, could not hinder the Spirit's approach, nor exclude them from the benefit of his entrance at their regeneration, then ſure no miſcarrage, committed after their effectual calling, ſhall cauſe him wholly to depart, and leave them, his continuance being ſecured through the redemption of Chriſt and his interceſſion; 'For if, when we were e-'nemies, we were reconciled to God by the death of 'his Son, much more being reconciled we ſhall be 'ſaved by his life *.'

This point then of the Spirit's conſtant reſidence in the hearts of his people, ſtands firm againſt all oppoſition; and, in conſequence thereof, the doctrine of the ſaints final perſeverance remains unſhaken: for how ſhall the Spirit abide, as the Paraclete, Advocate, or Comforter of his people, unleſs he continues to be their Sanctifier? And ſince his conſtant reſidence is promiſed, under all thoſe characters, we may be confident his people can never fall from grace.

Thus I have gone through all the arguments propoſed for the defence of this doctrine, though not all that might have been brought; for I thought it better to give what I have produced, a full conſideration, than by mentioning more, to have prevented my ſetting theſe in ſo clear and ſtrong a light, as I was firmly perſuaded their matter would bear. And I would hope, that the great truths which I have thus collected from ſcripture, concerning the immutability of the purpoſe and promiſe of God, concerning the Redeemer's care over his people, with his peculiar relation unto and union with them, and concerning the conſtant abode and inhabitation of the Spirit in the ſouls of believers, will be of ſufficient weight to ſettle the

* Rom. v. 10.

the judgment, and eſtabliſh the faith of the ſaints in this important article. And I would humbly truſt, that, through the bleſſing of God, they may be the happy means of promoting the comfort and joy of believers, though they ſhould fail of ſucceſs, as to the conviction of thoſe who are otherwiſe minded, which yet is what I heartily wiſh, and ſhall earneſtly pray for.

But, that this may be effected, there remains a further expedient now to be uſed: And thus I paſs on to the laſt general head; under which,

III. I ſhall make a *reply* to the principal *objections*, which, ſome apprehend, forbid their aſſent to the doctrine of the ſaints perſeverance, as it has been here ſtated and aſſerted.

At my entrance upon this part of my work I muſt obſerve, that our doctrine being founded upon the moſt expreſs and full declarations of ſcripture, I ſhall not think myſelf obliged to take much notice of any objections but what are grounded upon ſome paſſage in the word of God, and thus ſeem, in the judgment of the objector, to be countenanced by divine authority. Accordingly I ſhall wave a nice conſideration of the metaphyſical and abſtruſe reaſonings of thoſe who are preſſing this and other points of divine revelation, with the difficulties which in their ſentiments attend the reconciling the predetermination and abſolute decree of God, with the liberty of man as a free agent. Beſides, this controverſy, as I apprehend, more properly belongs to another topick, and is uſually handled by thoſe that treat of the decrees and foreknowledge of God. It cannot therefore juſtly demand to be particularly conſidered here.

As to all objections then of this kind, which would inſinuate, that, to ground the infallibility of the ſaints perſeverance in grace upon the divine decree, is to give up the freedom of man's will, I ſhall only anſwer in general, that though the counſel and purpoſe

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of God, reſpecting the ſalvation of his people, be peremptory and abſolute, and ſhall be infallibly accompliſhed, as it is declared in the promiſe; yet the decree of God doth not offer any violence to the will of man, nor take away the liberty or contingency of ſecond cauſes. For it is ſufficient unto human liberty, that a man acts without conſtraint, and out of choice. And is it not thus with the ſaints as to their perſeverance in grace? Is not the new nature in them an overflowing ſpring of holy deſires? Do not they act freely in the exerciſe of every grace, whether of faith or repentance, of hope or love? Is not the frame which diſpoſes their ſouls for theſe ſpiritual actings, the happy temper which they chooſe? Is it not what they daily pray for? When obtained, is not the experience of it moſt delightful? And do not they eſteem it as matter of the greateſt thankfulneſs? Wherein then can there be an infringement of the liberty of the will, or any force to be complained of?

And as to the moſt difficult parts of their holy walk, even thoſe which require the ſevereſt acts of ſelf-denial, ſuch as the mortification of ſin, and the trying duties of humility, patience, and the forgiveneſs of enemies, do not they enter upon theſe with the moſt mature deliberation, and with the firmeſt reſolution? Are not all performed with chearfulneſs? Or is it not their grief and burden, that they cannot engage herein with the utmoſt vigour of ſoul, and the greateſt readineſs? How is there any neceſſity then impoſed upon them? Or what conſtraint are they under? None ſure; unleſs it be that of love to a Saviour, and deſire to be conformed to his image: Or that of gratitude to their heavenly Father, with an holy breathing after the enjoyment of his preſence, both here and hereafter. And is it loſing their liberty to be under the powerful influence of ſuch a bleſſed conſtraint as this, if it muſt be called a conſtraint? As the liberty of the will is entirely preſerved in the things we have now mentioned, ſo there are

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no farther inſtances belonging to the ſaints perſeverance in grace, that can be produced, by which it is more likely the deſtruction or loſs of their freedom could be proved.

Upon the whole then, it may as well be ſaid, that there is no liberty in the pure actings of the ſaints or angels in heaven, who love, and cannot but love, admire, and adore our Saviour, and our God, as to ſay that the holy actings of believers upon earth are not free and voluntary. We conclude therefore, that though the decree which appoints the believer's ſalvation, includes theſe things as means neceſſary thereunto; and that though this decree being effectual, independent, and immutable, does eſtabliſh ſuch a certainty of the event, with reſpect both to the means and the end, as renders it impoſſible that either ſhould fail; yet the ſaints freedom in acting is not deſtroyed thereby. No; no more than the liberty of human action in eating or drinking is deſtroyed by the decree which fixes the number of a man's days *, which appoints the neceſſary means of his ſupport, and which effectually ſecures the uſe thereof, till the determined period of his life approaches; or, in the language of Job, 'till he ſhall accompliſh as an hireling his day †.'

I ſhall now conſider the objections taken from ſcripture. But I do not think it neceſſary for me to ſpeak diſtinctly to every portion of ſcripture, from which objections have been raiſed: I ſhall ſelect a few of thoſe which are generally ſuppoſed to be of the greateſt moment; and, in my remarks upon theſe, I ſhall endeavour to hint ſuch things as may ſerve for an anſwer to the like objections when taken from any other. And here let me remind you, that I think it but juſt to make ſuch an application of the diſtinc-

* If any ſhall queſtion whether God has determined the bounds of the life of man, they may find this matter clearly diſcuſſed, and the truth of the affirmative well eſtabliſhed, and abundantly confirmed from ſcripture, in Mr. Ridgley's body of divinity. Vol. I. pag. 256—260.

† Job xiv. 5, 6.

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ons we have ſettled, when the point was ſtated, as the courſe of our reaſoning ſhall now require, without adding any thing farther for their confirmation.

I ſhall now propoſe the objections which are to be conſidered, and ſhall ſum them up under theſe three heads. 1. Some are taken from the inſtances of apoſtacy recorded in ſcripture. 2. Other objections are taken from the threatenings of the word, in caſe of apoſtacy. 3. Others again are taken from the commands and exhortations, from the cautions and directions which frequently occur in the inſpired writings.

1. I ſhall conſider the objections taken from the inſtances of *apoſtacy*, recorded in ſcripture. All objections of this kind do conſtantly proceed from a miſtake in one of theſe two things. (1.) In taking a partial backſliding for a total apoſtacy. (2.) Or elſe in taking a falling from the doctrines of the goſpel, and a profeſſion of religion, for a falling from a ſtate of grace.

(1.) In ſome of theſe objections a *partial backſliding* is miſtaken for a *total apoſtacy*. This is the caſe when many of the precious ſaints of the Lord, who were the excellent of the earth, are thruſt into the dead liſt of total apoſtates. The three that are commonly pointed out upon this occaſion are David, Solomon, and Peter. As to Peter, we have already proved that his faith did not totally fail, for he who was always heard had prayed it ſhould not *.

As to David likewiſe, we have ſufficient reaſon to believe that his grace did not fail totally, and that the Spirit of God did never wholly depart from him; if we obſerve that upon his recovery from his backſliding, when he was in his moſt penitential frame, and muſt be ſuppoſed to have had the moſt juſt ſenſe of his condition, even then, though he pleaded that God would 'reſtore unto him the joy of his ſalvation †,' for this he had loſt; yet we never read of his

* Luke xxii. 32. † Pſal. li. 12.

his praying that God would reſtore unto him his Spirit, a plain intimation, that his preſence and reſidence was never totally loſt. David knew indeed that he had incurred the forfeiture, and therefore he pleads, 'Take not thine holy Spirit from me *.' But his very language in this petition, ſuppoſes that the Spirit did ſtill continue with him. And here I would obſerve by the way, that ſince the Spirit was not taken from David, under all the provocations which attended the falls there confeſſed and lamented, we have no reaſon to imagine that he is taken from any other in whoſe heart he has once dwelt, as a Spirit of grace and regeneration.

Finally, As tot he inſtance of Solomon, though the account we have of him be but ſhort; yet there are ſome paſſages in his ſtory, which make his caſe look more like a partial backſliding, than a total apoſtacy. For how ſtrongly ſoever this be expreſt, ſtill by its being ſaid, 'His heart was not perfect with the Lord 'his God, as was the heart of David his father †;' and that he 'went not fully after the Lord, as did 'David ‡:' it ſeems as if the ſcriptures intended that his declenſion ſhould be underſtood of an abatement of his former zeal, and not of a total apoſtacy. This is confirmed by what we meet with in another place, where the people that ſet their hearts to ſeek the Lord God of Iſrael, and thus ſtrengthened the kingdom of Judah, are ſaid to have 'walked in the way of 'David and Solomon ‖.' Whereby it is at leaſt intimated, that as to the general courſe of Solomon's walk, his way was the ſame with that of David: And ſince the way of both is there mentioned with a mark of divine approbation, and that after their death, we may conclude, that they both began and ended well, and that notwithſtanding their groſs backſlidings; yet they were neither of them guilty either of a final or total apoſtacy.

(2.) This objection drawn from the various in-

* Pſal. li. 11. † 1 Kings xi. 4. ‡ Ver. 6. ‖ 2 Chr. xi. 17.

ſtances of apoſtacy, is ſometimes founded upon a miſtake in another thing, *viz.* The taking a falling from the *doctrines of the goſpel*, and a *profeſſion of religion*, for a falling from a *ſtate of grace*.

That there have been inſtances of apoſtacy, with reſpect to the doctrines of the goſpel, is a ſad truth, abundantly confirmed by the teſtimony of former and latter times. Thus ſome of the Galatians, after they had received the knowledge of the way of ſalvation by the righteouſneſs of Chriſt alone, turned back to their old notions: And ſeeking again to be juſtified by the law, they are ſaid to have 'fallen from grace *;' *i. e.* from the doctrine of grace.

Thus we read of others, who concerning the truth have erred, of whom was Hymenæus and Philetus, who by their influence and example, 'overthrew the 'faith of ſome †.' So that none ever pretend to deny but a doctrinal faith may be and frequently is overthrown. But this is very far from proving that the faith of true believers, which is the operation of God, and which worketh by love, can ever be eradicated. —Nay, though it is allowed that ſome men, when they have fallen from the doctrines of the goſpel, and changed their opinion, did likewiſe deſert the apoſtles, and even abandon the ways of God; yet ſuch inſtances as theſe, how numerous ſoever, cannot give the leaſt ſtrength to the objection.

Becauſe it is declared by an inſpired apoſtle, 'they 'were not of us, though they went out from us ‡.' Here is a plain intimation that the perſons who went out from the church, were really different from true believers: And wherein did the difference lie? not ſo much in any thing that was external, as in the internal frame and diſpoſition of their minds, or the inward ſtate and relation of their ſouls towards God. They were of the ſociety and viſible fellowſhip of the ſaints, of the ſame profeſſion with them, they ſhared in many of the like gifts of the Spirit, and engaged

* Gal. v. 4. † 2 Tim. ii. 18. ‡ 1 John ii. 19.

in

in the ſame worſhip with them. But ſtill they wanted the gracious 'anointing from the Holy One *,' which true believers had received, and which did abide in them that received it.

But a late writer, to prove that true believers themſelves may fall from grace, has quoted the paſſage which follows the apoſtle's charge to Timothy, 'Holding faith 'and a good conſcience, which ſome having put a-'way, concerning faith have made ſhipwreck †.' In his arguing upon the place, he tells us, that to 'put 'away a good conſcience,' belongs to them alone who once had it.

But the proper ſignification of the original word ἀπωσάμενοι, intimates no ſuch thing, but rather that they always refuſed it: As appears from the uſe of the verb in ſeveral other places. Particularly, where the Jews are ſaid to *put away the goſpel*, which they never received; but oppoſed with contradiction and blaſphemy ‡. The ſame word is uſed concerning the Iſraelites, who put away Moſes, or *thruſt him from them*, and would not obey ‖. In like manner, when God in his goſpel had ſet before theſe apoſtates the way of obtaining a good conſcience, they refuſed to hearken, and thus might properly be ſaid to *put away* a good conſcience, though they never had it; becauſe they refuſed to accept that righteouſneſs and grace which only could have produced it.

All objections therefore againſt our doctrine, founded upon ſuch inſtances as theſe of Hymenæus and his aſſociates, proceed upon a miſtake, in imagining thoſe to have had true grace who had it not.

Nor will the paſſage in the epiſtle of Peter §, which ſome have laid a mighty ſtreſs upon, prove that the profeſſors, who fell away, were truly ſanctified. The apoſtle, indeed ſpeaks of ſome 'who had eſcaped the 'pollutions of the world;' yea, 'were clean eſcaped

* John ii. 20. ἐπαδὴ ὑ ἀπωθῶσθε αὐὸν. † 1 Tim. i. 19. ‡ Acts xiii. 46. ἐπεὶ ἀπωθεῖσθε αὐὸ ‖ Acts vii. 39. ᾧ ὐκ ἠθέλησαν ὑπήκοοι γενέσθαι οἱ πατέρες ἡμῶν, ἀλλ' ἀπώσαντο. § 2 Pet. ii. 18—12.

'from them who lived in error;' and tells us, these 'were again entangled therein,' and that 'the latter 'end was worse with them than the beginning;' for 'after they had known the way of righteousness, 'they turned from the holy commandment delivered 'unto them.' Several remarks might be made to shew that all which is here spoken of these persons, is far from amounting to a proof that they were truly sanctified; but this will be determined at once, if we observe how the apostle applies to them the proverb which he uses in the last verse of the chapter; by which it plainly appears, that how much soever they were reformed, as to their outward conversation, yet their hearts were never changed. Under all their reformation, they still retained their old beastial nature. They were always dogs, but were never the children of God; they were always swine, and never the true sheep of Christ.

Such instances as these, though frequently urged for this purpose, are far from proving that true believers have apostatized. I proceed,

2. Some objections are taken from the *threatenings* of the word. Many, indeed, are the threats which God has denounced against those who shall fall away, and who shall not continue stedfast in their faith, and in their obedience to the end. Hence some have argued, that it is possible for the saints themselves to fall from grace; for they think a threat of that which cannot possibly befal us, is irrational; and that God himself should threaten what his own decree and promise has rendered impossible, they say, is very difficult to believe.

But the difficulty, I apprehend, may be removed, if we consider, that many events, which were possible in their own nature, do, by reason of the infallible guard, set by the divine determination, become impossible, not in themselves, but with regard to the immutability of the decree and promise of God. Now that God should threaten that which was possible in it

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ſelf, and that which the circumſtances, relation, and tendency of things conſidered, was likely to happen; and that moreover, which, the divine purpoſe and promiſe abſtracted, would certainly come to paſs, is neither irrational to ſuppoſe, nor difficult to believe; eſpecially when we remember that the truth of this is confirmed by matter of fact, in the ſtory of Paul and his company; an inſtance as full to our purpoſe, as the argument could require: For, in their caſe, we may obſerve, the decree and promiſe of God had paſſed, that there ſhould 'be no loſs of any man's life 'among them, but of the ſhip only *.'

An angel was ſent to inform Paul God had 'given 'him all them that ſailed with him †.' This promiſe then aſcertained the ſafety of the company, and rendered the loſs of their lives an event that was impoſſible; as muſt be allowed, if we would not rob God of what he has always challenged and aſſumed, as his peculiar glory, *viz.* that his decrees are immutable, and his promiſes infallible; and yet their deſtruction, or the loſs of their lives, the very thing which God had infallibly promiſed, ſhould not befal them, was threatened, when Paul ſaid, 'Except theſe abide in 'the ſhip, ye cannot be ſaved ‡.' Here then was a threat of that which God's own decree and promiſe had rendered impoſſible. And it ſhews threats of deſtruction, in caſe of apoſtacy, to be of no force to prove, as ſome have pretended, that there is no decree or promiſe to render the ſaints perſeverance in grace ſo ſecure and infallible, as to make their falling from grace a thing impoſſible.

Some threatenings are likewiſe turned to a wrong uſe, in being made to relate directly and immediately to true believers, though it does not appear, from their context, that this was at all intended. I ſhall name two places, which have been remarkably miſconſtrued this way; one is that in the prophecy of Ezekiel: 'But when the righteous turneth away

* Acts xxvii. 22. † Ver. 23. ‡ Ver. 31.

'from his righteouſneſs, and committeth iniquity, 'and doth according to all the abominations that the 'wicked man doth, ſhall he live? All his righteouſ- 'neſs that he hath done ſhall not be mentioned, in 'his treſpaſs, that he hath treſpaſſed, and in his ſin, 'that he hath ſinned, in them ſhall he die*?' It is but juſt, I apprehend, that our interpretation of this text ſhould be regulated by a diſtinction between a ceremonial or moral righteouſneſs, and that which is truly evangelical and ſpiritual. A foundation for this diſtinction may be obſerved in Paul's expreſſion; where he declares of himſelf, 'that touching the 'righteouſneſs which is in the law, he was blameleſs†;' and yet at that time, *viz.* before his converſion, he was a blaſphemer and a perſecutor, one deſtitute of true grace. This diſtinction may be farther confirmed, from the words of our Saviour, when he tells his diſciples, 'Except your righteouſneſs ſhall exceed the righteouſ- 'neſs of the Scribes and Phariſees, ye ſhall in no caſe 'enter into the kingdom of heaven‡.' And if, according to this diſtinction, the threat be applied, as it ought, to perſons that had only a ceremonial or moral righteouſneſs, then it may be allowed that many ſuch righteous perſons did turn from their righteouſneſs, and die in their ſins; which is no more than to ſay, that falſe profeſſors and mere formaliſts proved apoſtates; and this is a caſe that frequently happens.

But, with a deſign to overthrow ſuch an explication of the text as this, it has been ſaid, 'That if a 'man ſhould only turn away from his counterfeit and 'hypocritical righteouſneſs, he ſhould rather live than 'die, in as much as he would put off the wolf to put 'on the lamb.' But certainly they were betrayed into an unaccountable weakneſs who argued after this manner: For perſons who have kept up an hypocritical profeſſion many years together, may, at length, ſhake off the very form of religion, and ſink into the moſt vile and open abominations; and ſhall this be called

* Ezek. xviii. 24. † Philip iii. 6. ‡ Matt. v. 20.

called a putting off the wolf to put on the lamb? No ſure; they only put off the ſheep's cloathing, and now appear to be wolves, as they always were, tho' long diſugiſed.

Another paſſage in ſcripture, which has been miſconſtrued the ſame way as the former, is that in the epiſtle to the Hebrews; where it is ſaid, 'For it is 'impoſſible for thoſe who were once enlightened, 'and have taſted of the heavenly gift, and were made 'partakers of the Holy Ghoſt, and have taſted the 'good word of God, and the powers of the world 'to come, if they ſhall fall away to renew them a-'gain unto repentance *.'

Some have pretended, that the perſons here ſpoken of were truly gracious. This ought to be proved, indeed, before the paſſage can be reaſonably urged as an objection againſt our doctrine; but ſince it is not aſſerted of them, in the text or context, either expreſsly, or in terms equivalent, that they did believe or perform any other act, which could only flow from the vital principle of grace, the pretence that they were true believers, can be no more than a bare preſumption.

Here it may be aſked, does not the ſentence, which declares it to be 'impoſſible to renew them again un-'to repentance,' imply that they once had true repentance? I anſwer: If the phraſe be carefully obſerved, it will appear it does not; for it is not ſaid, 'it is impoſſible to renew them unto repentance (*a-'gain*,) but to renew them (*again*) unto repentance.' There is ſome difference, I apprehend, between theſe two modes of expreſſion; though the former might have led us to think that they had once been partakers of repentance; yet the latter, which is the expreſſion in the text, intimates no more, but there had been ſome ſort of renovation or change, attended with a profeſſion of religion, and ſome alteration in their outward conduct. Their illumination and convictions could

* Heb. vi. 4, 5, 6.

could hardly fail of producing ſuch effects as theſe; but theſe may be, and are frequently wrought where the heart is not changed, or where men are not renewed in the ſpirit of their mind. Now, perſons, in thoſe circumſtances, may fall from the ſtrictneſs of their walk, and gradually ſink into looſe, immoral practices, till, at length, they ſettle in a courſe openly wicked and profane. When things are come to this paſs, it is difficult, in all common caſes, for ſuch men to be renewed again, even to that ſobriety and pureneſs which formerly adorned their converſation.

As to the perſons to whom the apoſtle refers, it is ſaid, indeed, to be 'impoſſible to renew them again 'unto repentance;' that is, to bring them to repent of their vile apoſtacy, 'ſeeing they crucify to themſelves 'the Son of God afreſh, and put him to an open 'ſhame;' acting herein the like part with thoſe who had the daring impudence to aſcribe the divine works of Chriſt to a diabolical power. Now, this being done after the illumination, and in ſpite of all their convictions, they are ſuppoſed to have committed the ſin againſt the Holy Ghoſt; and then it is no wonder their repentance was declared impoſſible, though the ſcriptures never ſpeak of the impoſſibility of the repentence of any other ſort of ſinners under the goſpel whatever.

From theſe conſiderations, we have reaſon to conclude, notwithſtanding all that is contained in this ſentence, that theſe apoſtates were never truly ſanctified. This conſtruction put upon their character, is confirmed by what preſently follows, in the ninth verſe; 'But, beloved, we are perſuaded better things 'of you, and things that accompany ſalvation;' which expreſſion muſt be underſtood to exclude the ſuppoſed apoſtates from having had any ſhare in the ſpecial and ſaving bleſſings of the new covenant, and does by conſequence declare them to have been always void of grace; ſo that there is not, in all the paſſage, the leaſt matter of objection againſt the perſeverance of true believers.

Having thus cleared up the two places which are generally thought to militate againſt our doctrine, the moſt directly of all the threatenings, I ſhall not enter upon a particular examination of any other, but only give a ſhort reply to the objection taken from the words of the apoſtle, which denouce the ſoreſt deſtruction againſt the man that ſhall 'tread under foot 'the Son of God, and count the blood of the cove-'nant, wherewith he was ſanctified, an unholy thing *.' Here the objection ſuppoſes that the apoſtate was the perſon ſaid to be ſanctified: But this ſuppoſition is built merely upon a grammatical miſtake; for it is more agreeable to the known rules of conſtruction to apply the *relative* to the *Son of God*, its immediate proper *antecedent*, who was ſanctified or conſecrated by the blood of the covenant. This connection of the words being obſerved, the objection vaniſhes at once.

Thus, if the threatenings, pointed againſt apoſtates, were carefully examined, many of the objections, taken from them againſt the infallibility of the ſaints perſeverance, would be wholly precluded, and the reſt would quickly be given up; for if the expreſſions by which they are thought to be ſupported were rightly explained, they would appear to declare no more than the Lord's utter abhorrence of apoſtacy, and righteous diſpleaſure and wrath againſt thoſe who draw back; but could never be juſtly conſtrued to ſignify either that God has not a peculiar people, to whom he is reſolved to be gracious, or that they who are once received into the ſpecial protection and care of heaven, may yet miſs of ſalvation, and periſh at laſt.

3. Some objections are taken from the *commands* and *exhortations*, the *cautions* and *directions*, which frequently occur in the ſacred writings.

Theſe paſſages are ſuppoſed to be pregnant evidences that true believers may fall from grace, and reckoned to be ſo many arguments to prove, that God has made no abſolute decree, or promiſe, that they ſhall not

* Heb. x. 29.

not do ſo. It is ſaid to be unreaſonable to conceive, that the ſame Spirit of wiſdom ſhould abſolutely declare that they ſhall not fall away, and yet be thus concerned to guard and caution them againſt what he has told them, was as impoſſible, as that God ſhould fail of performing his promiſe.

Let this objection be enlarged upon, and ſtrengthened to the utmoſt; yet, after all, it can have no more force againſt the promiſes, which relate to the ſaints perſeverance, than it would have againſt thoſe abſolute promiſes, regarding other matters, which are likewiſe attended with exhortations, inſtructions, and cautions, reſpecting the doubtful conduct of the perſons concerned, and given in the name and by authority of the ſame God, who had before aſcertained the event by his promiſe. Let us then transfer the objection to ſome particular caſes recorded in ſcripture, and its weakneſs will ſoon be diſcovered. For inſtance, Did not the apoſtle Paul, when he gave the centurion ſoldiers the caution, ſaying, 'Except theſe abide 'in the ſhip, ye cannot be ſaved *,' ſpeak by the ſame Spirit of wiſdom, as when he told them before there ſhould be 'no loſs of any man's life, but of the 'ſhip only †?' Can we imagine that the vigilance and caution required, were an evidence that God had never promiſed to give the apoſtle all them that ſailed with him? Muſt we believe that the deſtruction of ſome of that company might have happened, though a God of infinite faithfulneſs had engaged there ſhould be no loſs of any man's life among them? Did the apoſtle intend, by his caution, to weaken the credit of the promiſe? or did the aſſurance he had given of their ſafety, render the caution ineffectual? Neither he nor they did thus underſtand things in that affair: Why then ſhould they be thus interpreted in the caſe before us?—Finally, would it not be a vain, not to ſay a wild conſtruction of the apoſtle's caution about keeping the mariners in the veſſel,

* Acts xxvii. 31. † Ver. 22.

veſſel, to underſtand it as telling the centurion and ſoldiers, that it highly concerned them to fear, leſt the God of truth ſhould be unfaithful to his promiſe? Yet ſome have pretended, that if an abſolute promiſe for the ſafety of believers be granted, nothing ſhort of this muſt be the conſtruction we are to put upon the cautions and exhortations, whereby they are directed and quickened to their duty. But, ſure, they that are influenced by the ſentiments and conduct of the inſpired writers, can never agree to the perverſe turn of ſuch extravagant inſinuations.

Again, In what ſtronger term can the certainty of an event be fixed, than was that of Solomon's building the temple; and yet with what a variety of cautions and commands, of exhortations, inſtructions, and prayers, was the revelation of this abſolute decree followed by David, who had received the promiſe, and did believe the certainty of its accompliſhment? His expreſſions, upon that occaſion, are very remarkable and direct to our purpoſe; they appear in the ſtrongeſt light in 1 Chron. chap. xxii. from verſe 6. throughout.

There are other paſſages; as the angel's directions and cautions to Lot in particular, which look with the ſame unfavourable aſpect upon theſe objections, and might be produced to ſhew, that as exhortations, cautions, and commands, are not, in thoſe caſes, made unneceſſary by the abſolute promiſe and unchangeable decree of God, ſo it is unreaſonable in any to attempt, by theſe exhortations, *&c.* to vacate the promiſe, or annul the decree.

As to the perſeverance of the ſaints, though the certainty thereof be declared in the promiſe, yet the juſtneſs and propriety of all the exhortations, *&c.* of the word relating thereunto, might be made to appear, were we to conſider the ſtate of viſible churches, how many perſons there are having a form of godlineſs, but denying the power thereof; and were we alſo to obſerve the great imperfection of believers themſelves,

themſelves, in this militant ſtate, who have to conflict with innumerable luſts and paſſions within, as well as the moſt ſubtle and powerful enemies without. Theſe circumſtances univerſally attending, can it ſeem ſtrange, that, after the ſtrongeſt aſſurance of a believer's ſafety, profeſſors ſhould be warned to 'look 'diligently, leſt any man fail of the the grace of God *;' and content himſelf with a profeſſion of religion without its principle? or that the diſciples ſhould be exhorted 'to put on the whole armour of God, that 'they may be able to withſtand in the evil day, and 'having done all to ſtand †?' Inſtead therefore of turning ſuch cautions and commands into objections againſt this doctrine, it ſeems more agreeable to infer from them, that the heart of the Redeemer is much ſet upon the ſalvation of his people; and, conſidering how frequently they occur, and with what ſtrictneſs and ſolemnity they are conſtantly given, they plainly ſhew that he does really intereſt himſelf in the perſeverance of his ſaints, and is reſolved no means ſhall be neglected, which would help to promote it. His diligence and care in purſuing ſuch methods as theſe, are but the fruit of the immutability of his purpoſe to accompliſh the deſign, and of the wiſdom of his counſel, to bring it about in a way entirely ſuited to the nature of man, as a free agent. 'Therefore, my beloved brethren, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord, 'for as much as ye know that your labour is not in 'vain in the Lord.' Particularly,

1. Be diligent in the *performance* of *religious duties*. They are moſt likely to grow as the lilly, who are moſt careful to be where the ſun ſhines, the dew falls, and the Spirit blows; 'As new-born babes, deſire the ſincere milk of the word, that ye may grow 'thereby. Watch and pray, that ye enter not into 'temptation.' Look out with care to obſerve the motion of your enemies, look up with holy confidence for

* Heb. xii. 15. † Eph. vi. 13.

for ſtrength againſt them; for Chriſt will bring forth judgment unto victory, but no means or ordinances whatever can do it without him.

2. Endeavour to be much in the *exerciſe of grace*. Let your faith be daily fetching in fuel to keep up the flame of love; let this be ſo ardent, as to conſume pride, and every corruption, that you may walk humbly with your God, and continue patiently looking for the mercy of our Lord Jeſus Chriſt unto eternal life.

3. Cheriſh the *motions* of the *bleſſed* and *holy Spirit*. Want of attention to theſe is the main reaſon of our daily falls.

4. Shun the very *appearance* of evil. Obſerve when you begin to fall, let the ſmalleſt deviations from duty be heartily lamented, and be ſpeedy in pleading with God to reſtore your ſouls, and eſtabliſh your goings.

5. Laſtly, *Truſt in God* to perfect that which concerns you. Truſt in the Lord Jeſus Chriſt to manage your cauſe with God, and to keep all right between him and you by his conſtant interceſſion. Truſt in the Holy Ghoſt to manage the cauſe of God on your heart, to overcome your obſtinacy and unbelief, to vanquiſh temptations, doubts, and fears, and to ſettle you in hope and comfort; that you may fight the good fight of faith, finiſh your courſe with joy, and, at length, receive the crown of righteouſneſs and glory.

5 JY61

THE DOCTRINE OF THE RESURRECTION STATED and DEFENDED:

IN TWO

SERMONS.

By JOHN GILL, D.D
Minister of the Gospel.

N: B: in the 3d Volume of Dr Gills Tracts &c, page 97, The two Sermons following are Printed.


BRITISH MUSEUM

The DOCTRINE *of the* RESURRECTION, *Stated and Defended.*

SERMON I.

ACTS xxvi. 8.

Why ſhould it be thought a thing incredible with you, that God ſhould raiſe the dead?

THE doctrine of the *reſurrection* of the body from the dead, is a doctrine of the utmoſt importance; for 'If there be no reſurrection of the 'dead, then is Chriſt not riſen; and if Chriſt be not 'riſen, then is our preaching vain, and your faith is 'alſo vain *.' In this Lecture, the doctrines of eternal election, original ſin, particular redemption, ſatisfaction by Chriſt, efficacious grace in converſion, and final perſeverance, have been well explained and defended among you; and, I hope, to your great comfort and eſtabliſhment: But to what purpoſe are theſe truths taught, and of what avail will they be, if there is no *reſurrection of the dead?*

The part aſſigned to me, in this Lecture, being to explain and defend this truth, I ſhall attempt to do it in the following method.

I. I ſhall obſerve that the doctrine of the reſurrection of the dead has not been credited by ſome; it has been accounted incredible.

II. Notwithſtanding, I ſhall endeavour to evince both the credibility and certainty of it.

III. I ſhall enquire who, and what that is which ſhall be raiſed.

* 1 Cor. xv. 13, 14.

IV. I ſhall conſider the author of this ſtupendous work, and the particular concern which God the Father, Son, and Spirit, have therein.

V. I ſhall ſhew the importance and uſe of this doctrine.

I. It will not be improper to obſerve, that the doctrine of the reſurrection of the body from the dead has not been *believed by ſome*, but has been accounted abſurd and incredible, though without any juſt reaſon, as will be ſhewn hereafter, and as may be concluded from the words of my text.

This doctrine is of pure revelation, what the mere light of nature never taught men, and by which they being only guided, have declared againſt. It has been denied, as Tertullian obſerves *, by every ſect of the philoſophers. That the body was mortal, all agreed; that the ſoul was immortal, ſome of them aſſerted, though they had but dark and confuſed conceptions concerning its future ſeparate exiſtence; but that the body, when dead, ſhould be raiſed again to life, was a ſubject of ridicule and contempt with them. Plin. † calls it a childiſh fancy, vanity, and downright madneſs; as does alſo Cæcilius, in Minucius Felix ‡, who likewiſe reckons it among old wives fables. Celſus,

* Et ut carnis reſtitutio negetur, de una omnium philoſophorum ſchola ſumitur. Tertull. de Praeſcript. Haereticor. c. 7. p. 232. Ed. Rigalt.

† Puerilium iſta deliramentorum, avidaeque nunquam deſinere mortalitatis commenta ſunt. Similis & de aſſervandis corporibus hominum, ac reviviſcendi promiſſa Democrito vanitas, qui non revixit ipſe. Quae (Malùm) iſta dementia eſt, iterari vitam morte? Plin. Nat. Hiſt. l. 7. c. 55. Ed. Dalechamp.

‡ Nec hac furioſa opinione contenti, aniles fabulas adſtruunt & annectunt; renaſci ſe ferunt poſt mortem & cineres & favillas: & neſcio qua fiducia mendaciis ſuis invicem credunt: putes eos jam revixiſſe, anceps malum & gemina dementia, coelo & aſtris, quae ſic relinquimus ut invenimus interitum denuntiate, ſibi mortuis & extinctis, qui ſicut naſcimur & interimus aeternitatem repromittere. Minuc. Felix. Octav. p. 10. Edit. Oxon. 1662.

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in Origen *a*, repreſents it as exceeding deteſtable and abominable; and, of all the tenets of the Chriſtians, this was had in the greateſt contempt by Julian the Emperor *b*. The maintainers and abettors of this doctrine were always accounted by the Heathens vain, trifling, and babbling fellows *c*. Thus the Athenian philoſophers of the Epicurean and Stoick ſects mocked at the apoſtle Paul, when they heard him talk of the reſurrection of the dead; 'And ſome ſaid, What 'will this babbler ſay *d*? Other ſome, he ſeemeth to 'be a ſetter forth of ſtrange gods; becauſe he preached 'unto them Jeſus and the reſurrection.' They were ſo ignorant of this doctrine, that they took Jeſus *e* and Ἀνάστασις, the word uſed by the apoſtle for the reſurrection, to be the names of ſome ſtrange deities they had never heard of before; and therefore ſay, 'He ſeemeth to be a ſetter forth of ſtrange gods.' The Heathen had no knowledge of this truth, no faith in it, nor hope concerning it. Hence they are deſcribed by the apoſtle Paul, as ſuch who had *no hope*; when, writing to the Theſſalonians, he ſays, 'But I would not have you to be ignorant, brethren, 'concerning them which are aſleep, that ye ſorrow 'not, even as others, which have no hope *f*.' By whom the apoſtle means not Chriſtians, who had no hopes of the ſalvation of their departed friends and relations, but Pagans, who had neither faith nor hope in the reſurrection of the dead, and a future ſtate; and therefore had not that to ſupport them under the

a Ὁ τότε μηδ' ὑμῶν, τοῦτο τὸ δόγμα, ᾧ τῶν Χριστιανῶν, ἐνίοις κοινόν ἐστι, καὶ στόμα μιαρὸν αὐτῷ καὶ ἀποπλυσον ἅμα καὶ ἀδύνατον ἀποφαίνουσι. ——ἀλλ' ὅτι γε τὰ αἰσχρὰ ὁ Θεὸς δύναται, οὐδὲ τὰ παρὰ φύσιν βούλεται. Apud Orig. l. 5 p. 240. Ed. Spencer.

b Ὃ μάλιστα διαγελᾶ πρὸς τοῖς ἄλλοις ἅπασιν. Cyril. Alex. cont. Jul. l. 7.

c Κἂν γὰρ πάνυ φληνάφους καὶ σπερμολόγους ἡμᾶς νομίσητε, μᾶλλον ἀληθεῖς ἐσμεν ἡμῖν. Tatian. contr. Graecos Orat. p. 146. Edit. Paris.

d Ὁ σπερμολόγος οὗτος. Acts xvii. 18, 32.

e Chryſoſt. in Act. Homil. 38. OEcumen. in loc.

f 1 Theſſ. iv. 13, 14.

loſs

loſs of relations as Chriſtians had: wherefore the apoſtle adds, 'For if we believe that Jeſus died and 'roſe again, even ſo them alſo which ſleep in Jeſus 'will God bring with him.' Much after the ſame manner the Epheſians, whilſt they were in their heathenish and unconverted eſtate, are deſcribed, chap. ii. 12, by the ſame apoſtle; 'At that time, ſays he, ye were 'without Chriſt;' that is, without any knowledge, promiſe, or expectation of the Meſſiah; 'being aliens 'from the common-wealth of Iſrael, and ſtrangers to 'the covenants of promiſe;' *i. e.* ye were not ſo much as proſelytes to the Jewiſh religion, nor members of the Jewiſh church, and were entirely deſtitute of divine revelation; 'having no hope' in the reſurrection and future ſtate, and ſo lived 'without God in the 'world,' or as Ἄθεοι, *Atheiſts*, in it, as it is in the original. And we may be the more induced to believe this to be, at leaſt, part of the apoſtle's ſenſe in theſe paſſages; ſince he, in his defences before Felix and Agrippa, repreſents the doctrine of the reſurrection as the object of hope, as in Acts xxiv. 15. 'And 'have hope towards God, which they themſelves al'ſo allow, that there ſhall be a reſurrection of the 'dead, both of the juſt and unjuſt.' And in Chap. xxvi. 6, 7. 'And now I ſtand and am judged for 'the hope of the promiſe made of God unto our fa'thers; unto which promiſe our twelve tribes, in'ſtantly ſerving God day and night, hope to come; 'for which hope's ſake, king Agrippa, I am accuſed 'of the Jews.' And then follow the words of my text, 'Why ſhould it be thought a thing incredible 'with you, that God ſhould raiſe the dead?'

Some, indeed, have thought that the Gentiles had knowledge of the reſurrection; which they collect partly from ſome notions and opinions of theirs, which ſeem to bear a ſemblance with, and to be the broken remains of ſome tradition concerning it; and partly from expreſs paſſages, wherein they think it is aſſerted. The notions of the Heathen, from whence it is concluded,

concluded, that they had ſome hints of this doctrine, are theſe *, *viz.* that the ſoul after death has a perfect human ſhape, and all the ſame parts, both external and internal, that the body has; that there is an equal duration of the ſoul and body after death; that there is a tranſmigration of ſouls into other bodies, eſpecially human; that men may be tranſlated body and ſoul to heaven; of which they give inſtances in Ariſtæus the Proconneſian, Alcmena, Hercules, Helena, Romulus, Cleomedes Aſtypalenſis, and others: And that after certain periods and revolutions, when the ſtars and planets are in the ſame configuration and reſpect to one another, which they formerly had, the ſame men ſhall appear in the world, and the ſame things in ſucceſſion ſhall be done in it, which formerly have been. For inſtance; Socrates ſhall be born at Athens †, of the ſame parents, be educated after the ſame manner, eat the ſame food, wear the ſame cloaths, teach the ſame philoſophy to the ſelf-ſame ſcholars, be accuſed by the ſame accuſers, condemned by the ſame council, and die by the ſame poiſon. And ſo, my friends, according to this notion, we are all to meet together again in this place, in the ſame poſition and ſituation, you to hear, and I to preach; my ſubject is to be the doctrine of the reſurrection, and I am to give you an account of the notions of the heathen, with reſpect to it, as I now do. But this notion ſeems rather expreſſive of a regeneration, or a new birth, or a re-production of men and things, than a reſurrection of them: And, I muſt confeſs, I cannot ſee what likeneſs there is between this, or any other of the above-mentioned notions,

* See Dr. Hody's reſurrection of the (ſame) body aſſerted, *&c.* p. 3, &c where theſe notions of the heathens are at large treated of See alſo Gale's court of the Gentiles, Par. 1. book 3. c. 7. p. 81, 82. and Par. 2. B. 2. c. 8. p 189.

† Origen. contr. Celſum, L. 5 p 244, 245. This was the notion of Pythagoras, Porphyr in Vit. Pythagæ p. 188. and of Plato, Apul. de Philoſoph. L. 1. and of Chryſippus, Lactant. L. 7. c. 23. and of Zeno, Tatian. contra Græcos, p. 143. and of Timæus Locrus, de anima mundi, p. 24. Ed. Gale.

and the Chriſtian doctrine of the reſurrection from the dead.

The paſſages cited out of Heathen authors, to ſhew their knowledge of this doctrine, are ſuch as the Greek verſes of Phocylides *a*; in which he expreſſes his hopes, that, in a very ſhort time, the reliques of the deceaſed ſhould come forth out of the earth into light. But this poem is thought, by learned men, not to be the work of the heathen Phocylides, but either ſome anonymous Chriſtian *b*, or of ſome antient Jewiſh writer *c*. Beſides, the verſes refered to are not ſo expreſſed, but that it is thought *d* they may very well be explained, ſo as to deſign the Pythagorean tranſmigration, and not the Chriſtian doctrine of the reſurrection. Theopompus and Eudemus Rhodius *e*, in Diogenes Laertius, tell us, that it was the opinion of the Perſian Magi, 'that men 'ſhould live again, and be immortal:' This they received from their maſter, and the founder of their ſect *f*, Zoroaſtres; who foretold, 'that there ſhould

a Οὐ καλὸν ἁρμονίην ἀναλύεμεν ἀνθρώποιο
ᾗ τάχα δ' ἐκ γαίης ἐλπίζομεν ἐς φάος ἐλθεῖν
λάψαν ἀποιχομένων ὀπίσω ᾗ θεοὶ τελέσονται.
Phocylid. Poem. Admon. L. 97, 98, 99.

b Joſephus Scaliger ad Euſebium, p. 96.—Scaligeri judicio ſubſcribunt Daniel Heinſius Exerc. Sacr. ad Heb. iv 12. & ad Theocritum, p. 20. Huetius demonſtrat. Evangel. p 113 & 608. & Alnetan. Quaeſt. p. 136. Voſſius de Poetis Graecis, p. 22. & de Philoſophia, p. 146. Joh. Reiſkius, p. 67 de Sibyllinis, Georgius Calixtus de Reſurrectione Carnis, §. 6. Marquardus Freherus, p 64. Parergon: ut Barthium, Taubmannum, alioſque praeteream. Fabricii Biblioth. Graec. l. 2. c. 11. p. 436.

c Vetuſtiſſimi ſcriptoris Judaei gnomas, ſub Phocylidis nomine legi contendit Iſ. Voſſius de Sibyllinis oraculis, c. 5 quae ſententia probatur, Joh. Fello Oxonienſi Epiſcopo, in notis ad Cypriani, lib 1 adverſus Judaeos, p. 27. Idem

d Reſurrectionis Dogma, v. 97 ſeqq; neutiquam ita à Phocylide declaratur, ut non poſſit de metempſychoſi exponi. Idem. p. 437.

e Ὃς καὶ ἀναβιώσεσθαι καὶ τὰς μάγους, φησὶ, τὺς ἀνθρώπους, καὶ ἔσεσθαι ἀθανάτους. Laert. Proem ad Vit. Philoſoph.

f Ὁ δὲ Ζωροάστρης προλέγει, ὡς ἔσαι ποτὲ χρόνος ἐν ᾧ παντῶν νεκρῶν ἀνάστασις ἔσαι. Æneas Gazaeus in Theophraſto, p. 77. as Sited by Hody.

'be a time when there would be a reſurrection of 'all the dead.' Nor need this be wondered at, ſince, from the beſt accounts of him *g*, it appears that he was originally a Jew, both by birth and religion; was a ſervant to one of the prophets of Iſrael, and was well verſed in the holy ſcriptures; out of which, without doubt, he took this doctrine, as he did ſome others, and which he taught his Magi, and adopted into his new religion. It may be more ſurprizing to hear that Democritus, a corporeal philoſopher, ſhould have any notion of the reſurrection of the dead; yet Pliny *h* aſcribes it to him, and derides him for it; though it has been thought, by ſome *i*, that he deſigns another Democritus, and not the philoſopher, ſince this opinion cannot be very eaſily reconciled to his philoſophy. But ſuppoſing that he, and not another, is meant, it is eaſy to obſerve how he came by it, ſeeing he not only *k* lived in Egypt a while, and converſed with the prieſts there, but travelled alſo into Perſia, and learned of the Magi theology, as well as other things. The notions of ſeveral Pagan nations concerning the reſurrection, are ſuch as are either aſcribed to them by authors not to be depended on, or plainly deſign tranſmigration, or are what they have borrowed from the Jews, either by converſing with them, or by reading of their writ-

g Vid. Prideaux's connexion of the Hiſtory of the Old and New Teſtament, Par. 1. B. 4. p. 212, 213, 8*vo*.

h Natural Hiſt. l. 7. c. 55. his words are cited at large in p. 246.

i Quae apud Plinium 7. Hiſt. Nat. 55. notatur reviviſcendi promiſſa Democriti vanitas, videtur mihi reſpicere Democriti dictum ad regem Darium conjugis morte afflictum, quod refert Julianus, Epiſt. 37. parum enim cum Democriti Philoſophia commune habet, neque cum illa facile conciliabitur, quod viri docti ex illo Plinii loco colligunt Democritum, a fide Chriſtiana de Reſurrectione corporum alienum non fuiſſe. Fabricii Biblioth. Graec. l. 2. c. 23. p. 770.

k Οὗτος μάγων τινῶν διήκουσε, καὶ Χαλδαίων——παὰ ὧν τότε περὶ θεολογίας καὶ ἀστρολογίας ἔμαθεν ἔτι παῖς ὤν. & Paulo poſt, φησὶ δὲ Δημήτριος ἐν ὁμωνύμοις καὶ Αντισθένης ἐν διαδοχαῖς, ἀποδημῆσαι αὐτὸν καὶ εἰς Αἴγυπτον, πρὸς τοὺς ἱερεὰς, γεωμετρίαν μαθησόμενον, καὶ πρὸς Χαλδαίους εἰς τὴν Περσίδα, καὶ εἰς τὴν ἐρυθρὰν θάλασσαν γενέσθαι. Laert. in Vit. Democr.

ings; or elſe are the broken remains of ſome tradition, received from their anceſtors, originally founded on divine revelation.

Some *l* have argued from the Pagans account of future puniſhments to their belief of this doctrine; as when they repreſent Aridæus and other tyrants in hell, bound neck and heels together, their ſkins ſtead, and they dragged through thorns and briars; when they ſpeak of Siſyphus rolling a ſtone up hill, which, when he has got to the top of it, revolves upon his hands; of Ixion, faſtened to a wheel, in continual motion; of Tityus, having vultures always feeding on his liver; and of Tantalus, in extreme thirſt, ſtanding in water up to his middle, with apples hanging over his head, and near his mouth, and yet he unable to extinguiſh his thirſt with either. But, as a learned author obſerves *m*, the reaſons why the heathens deſcribed the puniſhments of the damned after this manner, was not becauſe they thought that their bodies were not left here on earth, but partly becauſe it was the vular opinion, that the ſoul had all the ſame parts that the body has, and partly becauſe ſuch deſcriptions do more eaſily move and affect us; and it is not eaſy to deſcribe the torments of the ſoul after any other manner. Our Lord, in the parable of Dives and Lazarus, adds the ſame author, ſpeaks of them in the ſame manner, as if they had bodies; though what is related of them, is ſuppoſed to be before the reſurrection, and their bodies are ſuppoſed to be yet in their graves.

As for ſome particular inſtances of perſons, who have been ſaid to be raiſed from the dead to life, mentioned by heathen writers; as Alceſtis *n* by Hercules, Hippolytus *o* by Æſculapius, with many others of the like kind: Acilius Aviola, Lucius Lamia, Ælius Tubero, and others, are ſaid to revive on the fune-

l So Juſtin. Martyr. ad Græcos. Cohort. p. 25, 26.
m Hody's reſurrection of the (ſame) Body aſſerted, &c. p. 5.
n Vid. Palæphat. de incredibilibus Hiſt p. 56 Hygin. Fab. 51.
o Pauſanias in Corinth. p. 135. Hygin. Fab. 49.

ral pile *p*: Er Aarmenius Pamphilius is reported to come to life *q*, after he had been dead twelve days: Hercules is ſaid to live after he had burnt himſelf *r*; and Æſculapius to be raiſed, after he had been ſtruck with thunder, and who himſelf is ſaid to reſtore one to life that was carrying to the pile *s*; and much ſuch a ſtory is told of Apollonius Tyaneus *t*: As for theſe inſtances, I ſay, they ſeem to be fabulous ſtories, and undeſerving of credit *u*. It is true, indeed, they have been credited by ſome of the Heathens; and ſince they have, an argument from hence may be improved againſt them with great force, and for the doctrine of the reſurrection; for if they can believe theſe things, 'Why ſhould it be thought a thing incredible 'with them, that God ſhould raiſe the dead.' It may be, I have been too long on this ſubject; I therefore proceed to obſerve,

That the Jews were peculiarly bleſſed by God with that revelation which diſcovers the truth of this doctrine. In this they had the advantage of the Gentiles, 'becauſe that unto them were committed the oracles 'of God *x*;' and yet there were ſome among them, as the ſect of the Sadducees, which did not believe this truth; they ſaid, 'there was no reſurrection *y*;' tho' in this, as our Lord ſays, 'they erred, not knowing 'the ſcriptures, nor the power of God *z*.' In this

p Vid. Valer. Maxim. L. 1. de miraculis, c. 8, §. 12. & Plin. Natural. Hiſt. L. 7. c. 52.

q Valer. Maxim. ibid. Extern. 1. Macrob. in ſomn. Scipionis. L. 1. c. 1. Clemens Alexandrinus calls him Zoroaſtres. Stromat. L. 5. p. 538, 599. Edit. Paris. Vid. Origen. contr. Celſ. L. 2. p. 70. & Aug. de civitat. Dei. L. 22. c. 28. & L. Viv. in ib.

r Ἔιτα πιστεύεις μὲν Ηρακλέα καύσαντα ἑαυτὸν, ζῆν, καὶ Ασκληπιὸν κεραυνωθέντα ἐγηγέρσθαι, τὰ δὲ ὑπὸ τῦ Θεῦ σοι λεγόμενα ἀπιστεῖς. Theophilus ad Autolycum, L. 1. p. 77. Edit paris.

s Vid. Apulei Florida, §. 19. Plin. L. 7. c. 37. & L. 26. c. 3.

t Philoſtrat. vit. Apollon. L. 4. c. 16.

u Vid. Palaephot. de incred. p. 56, 57, 58. & Plin. Nat. Hiſt. L. 7. c. 52. & Cuperi Apoth. Homeri, p. 125.

x Rom. iii. 1, 2.

y Matt. xxii. 23. Acts xxiii. 8.

z Matt. xxii. 29.

the Hemerobaptiſts agreed with them *d*; nor did the Eſſenes *e* acknowledge the doctrine of the reſurrection; yea, many of the Phariſees held the Pythagorean notion of the tranſmigration of ſouls into our bodies, which is aſſerted by Joſephus *f*, and, by learned men, collected from ſeveral paſſages of ſcripture *g*; which notion has been embraced by many of that people *h*: Nor is it ſo aſtoniſhing, as that, whereas, in the writings of the New Teſtament, there is a more clear diſcovery made of this truth, yet it has been denied and oppoſed by ſome, who have had the advantages of them. It was the error of Hymenæus and Philetus, 'that the reſurrection was paſt already *i*:' And ſome in the church at Corinth held 'that there is no re-'ſurrection of the dead *k*.' Theſe were followed by Simon Magus *l*, Saturninus, Baſilides, Carpocrates, Valentinus, and others, too numerous to recite; and of late the doctrine of the reſurrection of the ſame body is rejected by Socinians and Quakers. But to go on,

II. I ſhall now endeavour to evince both the *credibility* and *certainty* of the reſurrection of the dead, notwithſtanding it has been accounted by many abſurd and incredible.

d Vide Epiphan. contr. Haereſ. L. 1. Haereſ. 17. Juſtin Mart. Diolog. cum Tryph. p. 307. Ed. Paris.

e Vide Joſephum de Bello Jud. L. 2. c. 7. Theſe, perhaps, are the Μερίσται, mentioned by Juſtin Martyr, among other Jewiſh ſects, as of the ſame mind with the Sadducees, Dialog. cum Tryph. p. 307.

f Antiqu. L. 18. c. 2. & de Bello Jud. L. 2. c. 7. Vid. Reland. Antiq. Sacr. Vet. Hebraeor. Par. 2. c. 11. §. 6.

g As Matt. xvi. 14. John i. 21. & ix. 1. Vide Poli Synopſin in locos.

h Vid. Shalſhel Hakkabala, fol 38. 1. & Menaſſeh ben Iſrael de Reſurrectione, L. 1. c. 16. & L. 2. c. 18. Leo Modena L. 5. c. 11. Holſten. Obſerv. ad vitam Pythagor. p. 81. & Ma Synopſ. Jud. Theolog. loc. 24. §. 5, 6.

i 2 Tim. ii. 18

k 1 Cor. xv. 12.

l Vid. Epiphan. contr. Haereſ. Auguſtin. de Haereſi & alii Haereſium Scriptores.

Firſt,

First, I ſhall ſhew the *credibility* of it; and that,

1. From its *conſiſtence* with the nature and perfections of God. If God is omnipotent and omniſcient, as he certainly is, or he would not be God, the reſurrection of the dead is not incredible; it is what may be.—God is *omnipotent*, he can do all things; what is impoſſible with men, is poſſible with him: He cannot do any thing, indeed, which argues imperfection and weakneſs, or implies a contradiction and falſhood: He cannot lie, or deny himſelf. But the reſurrection of the dead is not an inſtance of either. It is no contradiction, that the duſt, which was formed out of nothing, being reduced to duſt, ſhould again form the body, which it once conſtituted; nor does this argue imperfection or weakneſs, but is a glorious inſtance of mighty power. A Heathen once ſaid *m*, that it was not in the power of God to raiſe the dead; and to another *n*, it ſeemed impoſſible for any to reſtore life to one that is dead: But if God could make all things out of nothing, as he did, and, from a dark confuſed chaos, raiſe up ſuch a beautiful ſtructure as this world, and, out of the duſt of the earth, form the body of man, and infuſe into it, and unite it with a living and reaſonable ſoul; then much more muſt he be able to raiſe up a dead body, the matter and ſubſtance of which now is, though in different forms and ſhapes, and re-unite it to its ſoul, which ſtill has a real exiſtence: It is much eaſier to reſtore that which is, to its former condition *o*, than

m Imperfectae vero in homine naturae praecipua ſolatia, ne Deum quidem poſſe omnia. Namque nec ſibi poteſt mortem conſciſere, ſi velit, quod homini dedit optimum in tantis vitae poenis: nec mortales aeternitate donare, aut revocare defunctos; nec facere ut qui vixit, non vixerit. Plin. Nat. Hiſt. L. 2. c. 7.

n Ἐμοὶ δ' δοκεῖ μηδένα ἀποθανόντα δύνασθαι τινὰ ἀναβιῶναι. Palaephatus de incredib. Hiſt. p. 56. Ed. Gale. Cantabr. 1671.

o Ceterum quis tam ſtultus aut brutus eſt, ut audeat repugnare, hominem à Deo, ut primum potuiſſe fingi, ita poſſe denuò reformari?—Porro difficilius eſt id quod non ſit, incipere, quam id quod fuerit iterare. Minuc. Felix. in Octavo, p. 37, 38.

Et utique idoneus eſt reficere, qui fecit; quanto plus eſt feciſſe,

to make to exiſt that which is not.—God is alſo *omniſcient;* he knows all things: He knows all the particles of matter, of which our bodies are compoſed; and, when they are diſſolved into ſeveral parts, blown about by the ſeveral winds, crumbled into duſt, reduced to aſhes, evaporated into air, or digeſted into the bodies of other creatures, and have been tranſmuted into ten thouſand forms and ſhapes; he knows where they are lodged, and what are the ſeveral receptacles and repoſitories of them, whether in the earth, air, or ſea; and his all-diſcerning eye can diſtinguiſh thoſe particles of matter which belong to one body, from thoſe which belong to another; and his almighty hand can gather and unite them together in their own proper bodies, and range them in their due place and order. If God then is omnipotent and omniſcient, the doctrine of the reſurrection of the dead ought not to be accounted incredible.

Again, If God can raiſe the dead, and will not, it muſt be, as an ancient learned Apologiſt obſerves *,

quam refeciſſe; initium dediſſe, quam reddidiſſe. Ita reſtitutionem carnis faciliorem credas inſtitutione. Tertull. de Reſurrectione carnis, c. 11.

* Ἀλλὰ μὲν δὴ ἀδύλητον. Τὸ γὰρ ἀδύλητον, ἢ ὡς ἄδικον, αὐτὸ ἐστιν ἀδύλητον, ἢ ὡς ἀνάξιον· καὶ πάλιν, τὸ ἄδικον ἢ περὶ αὐτόν θεωρεῖται ἢ ἀνασησόμενον, ἢ περὶ ἄλλον τινὰ παρ' αὐτόν· αλλ' ὅτι μὲν ὑδὲς ἀδικεῖται τῷ ἔξωθεν καὶ τῶν ἐν τοῖς ὖσιν ἀριθμυμένων, πρόδηλον· ὅτε γὰρ αἱ νοηταὶ φύσεις ἐκ τῆς τῶν ἀνθρώπων ἀνασάσεως ἀδικηθεῖν ἂν (ὐδὲ γὰρ ἐμποδιον τι ταύταις πρὸς τὸ εἶναι, ὑ βλάβος, ὐκ ὕβρις ἡ τῶν ἀνθρώπων ἀνάσασις) ὑ μὲν ὐδὲ τῶν ἀλόγων ἡ φύσις, ὐδὲ τῶν ἀψύχων· ὐδὲ γὰρ ἔσαι μετὰ τὴν ἀνάσασιν· περὶ ᾧ τὸ μὴ ὄν, ὐδὲν ἄδικον· ἢ ᾧ καὶ εἶναι τὶς ὑποδοῖτο διαπαντὸς, ὐκ αν ἀδικηθεῖν ταῦτα, τῶν ἀνθρωπίνων σωμάτων ἀνανεωθέντων· εἰ γὰρ ὑπείκοντα νῦν τῇ φύσει τῶν ἀνθρώπων, καὶ ταις τύτων χρείαις ὄντων ἐνδεῶν ὑτό τε ζυγὸν ἡγμένα καὶ ὑλείαν παντοιαν, ὐδὲν ἀδικεῖται· πολὺ μᾶλλον, ἀφθάρτων καὶ ἀνενδεῶν γενομένων, καὶ μηκέτι δεομένων τῆς τύτων χρείας, ἐλευθερωθέντα ᾧ πάσης ὑλείας, ὐκ ἀδικηθήσεται· ὐδὲ γὰρ εἰ φωνῆς μετεῖχεν, ἠτιάσατο ἂν ἢ δημιυργὸν ὡς παρὰ τὸ δίκαιον ἐλατθμενα τῶν ἀνθρωπων, ὅτι μὴ τῆς αὐτῆς τυτοις τετύχημεν ἀνασάσεως· ὧν γὰρ ἡ φύσις ὐδὲ ἴση, τυτοις ὐδὲ τὸ τέλος ἴσον ὁ δίκαιος ἐπιμετρεῖ· χωρὶς ᾧ τύτων παρ' οἷς ὐδὲ τῷ δικαίῳ μία κρίσις, ὐδὲ μέμψις ἀδικίας· ὑ μὲν ὐδὲ ἐκεῖνο φῆσαι δυνατὸν, ὡς περὶ αὐτὸν θεωρεῖται τὶς ἀδικία ἢ ἀνισάμενον ἄνθρωπον· ἔσι μὲν γὰρ ὗτος ἐκ ψυχῆς καὶ σώματος, ὅτε ᾧ εἰς ψυχὴν, ὅτε εἰς σῶμα δέχεται τὴν ἀδικιὰν· ὅτε γὰρ τὴν ψυχὴν ἀδικεῖσθαι φήσει τὶς σοφρονῶν, ὅτι λήσεται γὲ ταύτη σύνεκβάλλων καὶ τὴν παρῦσαν ζωήν· εἰ γὰρ τῶν ἐν

either becauſe it is beneath him, or becauſe it would be a piece of injuſtice in him. It is not *beneath* him; for if it was not beneath him to make a body out of the duſt of the earth, which was ſubject to infirmities, corruption, and death, it cannot be beneath him to raiſe weak, inglorious, and corruptible bodies, in power, in glory, and in incorruption; or to change our vile body, that it may be faſhioned like unto the glorious body of his Son.—Nor can it be *unjuſt* in God to raiſe the dead: 'God is good, and he doth good;' he cannot do any thing injurious to his creatures: He is 'good to all, and his tender mercies are over all 'his works.' If any injury is done hereby, it muſt be either to thoſe who are raiſed, or to ſome others; if to any others, they muſt be either rational and intelligent, or irrational and inanimate creatures; not rational and intelligent ones, as the angels, who will receive no hurt to their nature hereby, or ſuffer any damage or reproach on the account of it; yea, by the reſurrection, the ſaints will be made yet more agreeable to them; for they will be ἰσάγγελοι, 'like 'or equal unto the angels, being the children of the 'reſurrection.'—Nor will it be injurious to irrational and inanimate creatures; for theſe either will be, or they will not be; if they are not, there can be no injury done to that which is not; if they ſhould then exiſt, no injuſtice will be done to them; for if now no injuſtice is done them, though they are ſubjected to men, employed in their ſervice, and made uſe of to ſupport their nature, then ſurely it can be no damage to them, that men ſhould be raiſed immortal and incorruptible, and ſo ſtand in no need of them,

φθαρτῶ γὰρ παθητῶ κατοικῆσα σώματι, μηδὲν ἠδίκηται, πολυ μᾶλλον —ἀφθάρτῳ γὰρ ἀπαθεῖ συζῶσα, ὐκ ἀδικηθησεται· ἀλλ', ὐδὲ τὸ σῶμα ἀδικεῖται τι εἰ γὰρ νῦν φθαρτὸν ἀφθάρτω σύνοι, ὐδ' ἀφθαρτω ἀδικηθήσεται ὐ μὲν ὐδ' ἐκεῖνο φαίη τὶς ἄν, ὡς ἀναξιον ἔργον πῶς Θεῦ, τὸ διαλυδὲν ἀνασῆσαι σῶμα γὰρ συναγαγεῖν· εἰ γὰρ τὸ χεῖρον ὐκ ἀνάξιον, τῦτ' ἐστι τὸ φθαρτὸν ποιῆσαι σῶμα γὰρ παθητὸν· πολὺ μαλλον, τὸ κρεῖττον ὐκ ἀναξιον, ὅπερ' ἐστιν ἄφθαρτον γὰρ ἀπαθὲς. Athenagoras de Reſurrectione Mort. p. 49, 50. Edit. Paris.

and they be delivered from that bondage and ſervitude, in which now they are; and, had they tongues to ſpeak, they would not accuſe the Author of the reſurrection of injuſtice, becauſe they are placed below men, and are not partakers of the reſurrection with them; the righteous God not allotting the ſame end to both, their natures being not alike.—Moreover, as there is not in them any ſenſe of juſtice, there can be no complaint of injuſtice. Nor will there be any injury done to them that are raiſed, either to their ſouls or bodies; their bodies will be immortal and incorruptible, and their ſouls will be more capable than now of exerciſing their ſeveral powers and faculties. If any injury is done, it muſt be either to the righteous or the wicked; not to the righteous, for 'they that have done good, ſhall come forth to the 'reſurrection of life *,' and, having their ſouls and bodies re-united, ſhall enjoy an endleſs eternity of bliſs and happineſs: Nor will any injuſtice be done to the wicked, though they ſhall come forth to 'the 'reſurrection of damnation,' becauſe they will then receive the juſt recompence of reward for the deeds done by them in the body: Which leads me to obſerve,

That as conſidering the omnipotence and omniſcience of God, the reſurrection of the dead may be, which alſo is no ways contrary to his goodneſs; ſo the juſtice of God makes it neceſſary that it ſhould be: 'God is righteous in all his ways, and holy in all his 'works;' he is the Judge of all the earth, who will do right: and it is but juſt with him that thoſe bodies, which Chriſt has purchaſed with his blood, and the Spirit has ſanctified by his grace, and which have ſuffered for his name's ſake, ſhould be raiſed again, that they, together with their ſouls, may enjoy that glory which is purchaſed for them, and which they are made meet to be partakers of; even as it is a righteous thing with God, to render tribulation to them that

* John v. 29.

that trouble them; and ſo conſequently it is no act of injuſtice in God to raiſe the bodies, both of the righteous and the wicked, that they may receive the things done in the body, whether they be good, or whether they be evil. Theſe things being conſidered, it may be concluded, that the reſurrection of the dead is not inconſiſtent with the perfections of God, and ſo not incredible. To theſe conſiderations I add,

2. The ſeveral inſtances of perſons who have *been raiſed* from the dead, recorded in ſcripture; ſuch as the child of the widow of Zarephath, which came to life upon Elijah's prayer; and the child of the Shunamite, upon Eliſha's; as alſo the man that was caſt into Eliſha's ſepulchre, who revived and ſtood upon his feet, upon touching the prophet's bones; mentioned in the Old Teſtament: Likewiſe Jairus's daughter, the widow's ſon of Nain, and Lazarus, who were raiſed by Chriſt; and not to forget to mention the ſaints, who came out of their graves, after our Lord's reſurrection: And alſo Dorcas, who was raiſed by Peter; as was Eutychus by the apoſtle Paul: which inſtances are recorded in the New Teſtament. My argument upon theſe inſtances is this; that what has been, may be; and, if theſe inſtances of particular reſurrections are to be credited, then the doctrine of the reſurrection of all the dead is not to be accounted incredible. And,

3. It may not be improper if I ſhould juſt mention ſome *typical* and *figurative* reſurrections.—The ſcriptures give us an account of Jonah's lying three days and three nights in the whale's belly; and his deliverance from thence, was a type of the death, burial, and reſurrection of Chriſt.—The ſaving of Iſaac from being ſacrificed, was like a reſurrection from the dead; and, indeed, 'from thence Abraham received him in a 'figure*.'—The redemption of the people of Iſrael out of the Babyloniſh captivity, was a metaphorical reſurrection, and is ſignified by the reviving of dry bones;

* Heb. xi. 19.

bones; which was done by laying ſinews, and bringing fleſh upon them, covering them with ſkin, and putting breath into them.—The budding and bloſſoming of Aaron's dry rod, is thought, by ſome, to be a figure of the reſurrection of the dead.—However, be that as it will, this may be obſerved, that if God could deliver Jonah out of the whale's belly, ſave Iſaac from being ſacrificed, when ſo near it, make dry bones to live and ſtand upon their feet, and cauſe a dry rod to bud, bloſſom, and bring forth almonds; then why ſhould it be thought a thing incredible with any, that God ſhould raiſe the dead? But,

Secondly, I now proceed to ſhew, that the reſurrection of the dead is not only credible, but *certain*; and this I ſhall do, partly from ſcripture teſtimonies, and partly from other ſcripture doctrines.

1*ſt*, From *ſcripture teſtimonies*, which ſhall be taken both out of the Old and New Teſtament. I ſhall begin with producing teſtimonies out of the former: And,

1. With the words of God to Moſes; 'I am the 'God of thy Father, the God of Abraham, the God 'of Iſaac, and the God of Jacob *.' I chooſe to mention this ſcripture, and to begin with it, becauſe with this our Lord confronted the Sadducees, who denied the reſurrection of the dead, and put them to ſilence; inſomuch, that, after that, no man durſt aſk any queſtion at all; the account of which you have in Matth xxii. 23. and ſome following verſes; and it ſtands thus. The Sadducees came to him with an inſtance of a woman, who had had ſeven huſbands, who were brethren; and their queſtion upon it is, Whoſe wife ſhe ſhould be in the reſurrection? To which Chriſt replies, having obſerved to them their ignorance of the ſcriptures, and the power of God, that 'in the reſurrection they neither marry, nor are giv-'en in marriage; but are as the angels of God in hea-'ven;' and then adds, 'But as touching the reſur-'rection

* Exod. iii. 6.

'rection of the dead, have ye not read that which 'was ſpoken unto you by God, ſaying, I am the God 'of Abraham, the God of Iſaac, and the God of Ja-'cob; God is not the God of the dead, but of the 'living.' But now here lies a difficulty, how this appears to be a proof of the reſurrection of the dead.

Some have thought, that our Lord's deſign is to prove the immortality of the ſoul, which the Sadducees denied, as well as the reſurrection of the dead; for they that deny the former, deny the latter; and ſome of the ſame arguments which prove the one, prove the other. Menaſſeh ben Iſrael, a learned Jew of the laſt century *, produces this ſame paſſage of ſcripture, to prove the immortality of the ſoul, and argues from it much in the ſame manner as Chriſt does. But it is certain, that our Lord produced this teſtimony as a proof of the reſurrection. In one of the evangeliſts, it is ſaid, 'As touching the reſurrection 'of the dead, have ye not read that which was 'ſpoken unto you by God?' *&c.* † And in another, 'Now, that the dead are raiſed, even Moſes ſhewed at 'the buſh, when he called the Lord the God of Abra-'ham, the God of Iſaac, and the God of Jacob,' *&c.* ‡ Let it be obſerved then, that it is not ſaid, *I was*, or *I will be*, but *I am* the God of Abraham, Iſaac, and Jacob; which is expreſſive not only of a covenant which had been made, but of one that abides and continues, which muſt be either the covenant of grace made with them in Chriſt, of which they had ſome glorious diſcoveries and manifeſtations, or ſome particular covenant reſpecting them and their poſterity. As for the covenant of grace, this reſpected not their ſouls only, but their bodies alſo, even there whole perſons; therefore, as their ſouls now live with God in the enjoyment of the promiſed good, it is neceſſary that their bodies ſhould be raiſed from the dead, that, with their ſouls, they may enjoy the everlaſting bleſſing of glory and happineſs; otherwiſe, how

* De Reſuurectione Mortuorum, L. 1. c. 10. §. 6.
† Matt. xxii 31. ‡ Luke xx. 37.

would God's covenant be 'an everlaſting one, ordered 'in all things, and ſure?' The learned Mr. Mede thinks *, that Chriſt has reſpect to the covenant which God made with Abraham, Iſaac, and Jacob, in which he promiſed that he would give the land of Canaan to them, and to their poſterity; not to their poſterity only, but to them alſo; therefore he obſerves, that it was neceſſary that they ſhould be raiſed from the dead, that they, in their own perſons, might enjoy the promiſed land. It muſt be acknowledged, that this is a way of arguing the Jews were uſed to, which may be reaſon of the Scribes being ſo well pleaſed with it; and therefore ſaid, 'Ma-'ſter, thou haſt well ſaid ‡.' Such kind of arguments as theſe, to prove the reſurrection of the dead, are now extant in their Talmud †: For inſtance; R. Simai ſaid, 'From whence is the reſurrection of the 'dead to be proved out of the law? from Exod. vi. 4. 'where it is ſaid, *And I have alſo eſtabliſhed my cove-'nant with them, to give them the land of Canaan*; it 'is not ſaid to *you*, but to *them*.' But, not to inſiſt any longer on this proof, I proceed,

2. To another paſſage of Scripture, for the confirmation of this doctrine, which is in Job xix. 25, 26, 27. 'For I know that my Redeemer liveth, and 'that he ſhall ſtand at the latter day upon the earth; 'and though, after my ſkin, worms deſtroy this body, 'yet in my fleſh I ſhall ſee God, whom I ſhall ſee for 'myſelf; and mine eyes ſhall behold, and not ano-'ther, though my reigns be conſumed within me.' I ſhall not trouble you with the different verſions of theſe words, ſome favouring, and ſome not, the doctrine

* See his Works, L. 4. Ep. 43. p. 981, 982.

‡ Luke xx. 39

† ר' סימאי אומר מניין לתחיית המתים מן התורה שנאמר ונם הקימותי את בריתי אתם לתת להם את ארץ כנען לכם לא נאמר אלא להם מנין לתחיית המתים מן התורה.

Talmud. Bab. Sanhedrim. fol. 90. col. 2.

trine of the reſurrection: And it muſt be owned, that none of the Jewiſh writers underſtand the words of a real *d*, but of a figurative or metaphorical reſurrection, and ſuppoſe Job's meaning to be, that he ſhould be delivered from the afflicted ſtate, in which he then was, and be reſtored to his former health, honour, and happineſs; in which ſenſe of the words they have been followed by ſome learned Chriſtian interpreters *e*, at which the Socinians very greedily catch *f*. Temporal afflictions are, indeed, ſometimes ſignified by death, and a deliverance out of them muſt be as life from the dead; but that this cannot be Job's ſenſe and meaning here, may be concluded from the following hints. Job was ſo far from having any faith in, or aſſurance of his reſtoration to his former ſtate of health, honour, and riches, that he had no hope, no expectation of it; nay, ſeems entirely to deſpair of it, though his friends endeavoured to ſupport him with views of it, on condition of his repentance. He declares *g*, that he had no reaſon to hope for life, that he ſhould quickly be gone, and therefore had made death familiar to him; that he did not expect to ſee any more temporal good; yea, in this very chapter, at the tenth verſe, he ſays of God, 'He hath 'deſtroyed me on every ſide, and I am gone; and mine 'hope hath he removed like a tree,' and continues his doleful moan to the very words under conſideration; ſo that it muſt ſeem unlikely, that, on a ſudden, he ſhould have his expectations of outward proſperity raiſed. No; the words are rather expreſſive of what was his inward ſupport and comfort under preſent afflictions, and in the views of apporaching death and

d Non allegavi huc illud Jobi, c. xix. 25. Nihil enim in eo eſt, quod ad reſurrectionem pertinet; neque ullus Hebraeorum reperitur, qui verba haec in iſtam ſententiam expoſuit. Menaſſeh ben Iſrael. de Reſurrectione, L. 1. c. 3. §. 6.

e Calvin, Mercer, *&c.*

f Enjedin. Explic. loc. Script. p. 51, *&c.* Volkel. de vera Relig. L. 3. c. 11. p. 59, 60.

g See Chap. vi. 11. and vii. 7, 8. and x. 20. and xvi. 22. and xvii. 1, 14, 15, 16.

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the grave. They are an anſwer to what Bildad had ſaid, in the preceding chapter, ver. 12, 13, 14. concerning the wicked man; where, though he may not directly mean Job, yet he had his eye upon him, when he ſays, 'His ſtrength ſhall be hunger-bitten, 'and deſtruction ſhall be ready at his ſide. It ſhall de-'vour the ſtrength of his ſkin, even the firſt-born of 'death ſhall devour his ſtrength. His confidence ſhall 'be rooted out of his tabernacle, and it ſhall bring 'him to the king of terrors.' Well now, as if Job ſhould ſay, Suppoſing all this, yet this is my comfort, I know my intereſt in the living Redeemer, and am comfortably perſuaded, that when he appears at the latter day, though this body of mine is now reduced to ſkin and bones, and will ſhortly be the repaſt of worms, yet it ſhall be raiſed again, and, in this very fleſh of mine, ſhall I ſee God, and everlaſtingly enjoy him. The preface to the words ſhews, that it was ſomething future, and at a great diſtance, which he had in view, even after the conſumption of his own body, and at the appearance of his Redeemer in the latter day; and which was very conſiderable, and of moment; and therefore he ſays, 'Oh, that my words 'were now written! Oh, that they were printed in a 'book! that they were graven with an iron pen and 'lead, in the rock for ever!'—Beſides, the viſion of God with the eyes of his body, which he expected, is not ſuited to any ſtate and condition in this life, but rather to the ſtate of eternal glory and happineſs, when ſaints ſhall ſee him in the Mediator, as he is; nor can Job's words have reference to the viſion he had of God, of which he ſpeaks, chap. xlii. 6. 'I have heard of thee by the hearing of the ear, but 'now mine eye ſeeth thee.' Since that iſſued not barely in peace, joy, and comfort, but likewiſe, in conviction of his folly and weakneſs, in ſelf-abhorrence, and deep humiliation.—Add to all this, that Job, in the cloſe of this chapter, put his friends in mind of the awful judgment: 'Be ye afraid of the ſword; for

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'wrath bringeth the punishments of the sword, that 'ye may know there is a judgment;' between which and death, there must be a resurrection from the dead, of which he had before spoken, that so every one may come forth to judgment, and receive the things done in their body, whether they be good or evil.—From the whole, we may conclude, that Job here declares his faith, concerning the resurrection of the dead at the last day, and not his own restoration, from outward misery to outward happiness. An ancient writer once thought *, that nothing could be a plainer proof of this doctrine: for, says he, 'no one since 'Christ speaks so plainly of the resurrection, as this 'man did before Christ.'

3. Another testimony I shall produce for the proof of this doctrine, shall be Isai. xxvi. 19. 'Thy dead 'men shall live, together with my dead body, shall 'they arise; awake and sing, ye that dwell in the 'dust; for thy dew is as the dew of herbs, and the 'earth shall cast forth her dead.' In ver. 14. the prophet says, 'They are dead, they shall not live; they 'are deceased, they shall not rise:' the meaning of which words is, either that those tyrants, who formerly had dominion over the people of Israel, were dead, and should not live any more in this world, or rise again, to tyrannise over them; or that many of the people were dead, or should die by the sword, famine, *&c.* and not live again; which the prophet mentions, by way of complaint, and as the effect of unbelief, to which these words are an answer. The person speaking is the Messiah, to whom the characters given, in ver. 4, 12, 13. belong; who assures the prophet, that though his men or people were dead, yet they should live again; that they should be raised again, either at the time of his resurrection, or by virtue of it. The words are literally true of Christ's resurrec-

* Quid hac prophetia manifestius? Nullus tam aperte post Christum, quam iste ante Christum de resurrectione loquitur. Hieron. ad Pammach. adv. Error. Joan. Hierosol. inter ejus opera, Tom. II. p. 59. col. 1. Edit. Paris.

tion, and of ours by him *a*, who, as he was to be born, and die, and riſe again, in order to be the Saviour of his people, ſo many of them were to riſe along with him; therefore he ſays, 'With my dead body ſhall 'they ariſe;' which was fulfilled at the time of Chriſt's reſurrection *b*, when 'the graves were opened, and 'many bodies of the ſaints, which ſlept, aroſe, and 'came out of the graves after his reſurrection.' Tho' theſe words may be rendered either thus, 'As my 'dead body ſhall they ariſe,' *i. e.* in the ſame way and manner: Chriſt's reſurrection is the exemplar of ours, 'our vile bodies ſhall be faſhioned like unto his;' he is 'riſen from the dead *c*, and become the firſt fruits 'of them that ſlept:' or, 'as ſure as my dead body 'ſhall they ariſe. Chriſt's reſurrection is the pledge of ours; 'becauſe he lives, we ſhall live alſo *d*:' 'If 'we believe that Jeſus died, and roſe again, even ſo 'them alſo, which ſleep in Jeſus, will God bring with 'him.' The expreſſions here made uſe of confirm this ſenſe of the words, 'Awake and ſing, ye that dwell 'in the duſt; for thy dew is as the dew of herbs.' To dwell in the duſt, is expreſſive of the ſtate of the dead; and a reſurrection from thence is aptly ſignified by an awaking, ſince death is ſo frequently, in the ſacred writings, compared to ſleep *e*. The power of God, in raiſing the dead, is fitly expreſſed by the dew; for as through the virtue and influence of the dew, the graſs and herbs of the field ſpring up and grow; ſo, through the wonderful power of God, 'our bones, to uſe the prophet's phraſe *f*, ſhall flou-'riſh like an herb,' in the reſurrection morn: and it is eaſy to obſerve a likeneſs between the laſt clauſe of this verſe, 'and the earth ſhall caſt forth her dead;' and thoſe expreſſions by which the reſurrection is de-

a See my book of the prophecies of the Old Teſtament, &c. literally fulfilled in Jeſus, p. 183.

b Matt. xxvii. 52, 53. *c* 1 Cor. xv. 20. *d* John xiv. 19. 1 Theſſ. iv. 14.

e See Job vii. 21. and xvii. 16. and xx. 11. and xx. 16. Dan. xii. 2. *f* Iſa. lxvi. 14.

ſcribed,

ſcribed, in Rev. xx. 13. 'And the ſea gave up the 'dead which were in it; and death and hell, or the 'grave, delivered up the dead which were in them.' The Jews refer this prophecy to the reſurrection of the dead *. But,

4. To add no more teſtimonies of this kind, I ſhall conclude the evidence of this doctrine out of the Old Teſtament, from the famous prophecy in Dan. xii. 2. 'And many of them that ſleep in the duſt of the earth 'ſhall awake; ſome to everlaſting life, and ſome to 'ſhame and everlaſting contempt.' Theſe words are generally underſtood of the reſurrection of the dead, as well by Jewiſh as Chriſtian interpreters †. Porphyry ‡, the acute Heathen, and ſworn enemy of Chriſtianity, would have theſe words deſign the return of ſome of the people of the Jews, to their own cities and habitations, after Antiochus's generals were cut off, who before ſkulked about in holes and corners, and in which ſenſe of the text he is followed by Grotius. But ſurely this deliverance, or the return of this people, was not in any of them to ſhame and contempt, eſpecially to everlaſting ſhame and contempt; nor was it to everlaſting life in any of them, ſeeing they are all ſince dead. Nor is it true, that the doctors of the Jewiſh church, from that time, ſhone as the brightneſs of the firmament, and as the ſtars of heaven: But, on the contrary, their knowledge decreaſed, their light grew dim, and they became vain in their imaginations. On the other hand, the whole agrees with the reſurrection of the dead, when, as our Lord ſays, whoſe words are the beſt

* Talmud Sanhedrim, fol. 90. 2. Menaſſeh ben Iſrael de Reſurrectione, L. 1 c. 2. §. 2. Kimchi & Aben Ezra in loc. Zohar in Gen. fol. 68. 4. & 79. 3. & 100. 3. & in Exod. fol. 12. 3. & 62. 4. & 88. 3. Ed. Sultzbac.

† Talmud Sanhed. fol. 92. 1. Menaſſeh ben Iſrael de Reſurrectione, L. 1. c. 3. §. 5. Sandiah Gaon, Aben Ezra, Jarchi, & Jacchiades in loc. Zohar in Gen. fol. 67. 4. & 79. 3. & 83. 1. & 100. 3. & in Exod. fol. 24. 3. & 43. 4.

‡ Vide Grotium in loc.

comment on this text, 'All that are in their graves 'ſhall hear his voice, [*i. e.* the voice of Chriſt,] and 'ſhall come forth; they that have done good, unto 'the reſurrection of life; and they that have done e-'vil, unto the reſurrection of damnation *;' and when the bodies of the ſaints ſhall be raiſed in incorruption, power, and glory, and 'ſhall ſhine forth like 'the ſun in the kingdom of their Father.'—I might have produced ſeveral other ſcriptures out of the Old Teſtament for the confirmation of this truth; ſuch as Hoſea vi. 2. and xiii. 14, *&c.* But I forbear, and paſs on

To the New Teſtament. And here, was I to take the whole compaſs of proof, which this will furniſh out, I muſt tranſcribe a conſiderable part of it. I ſhall only obſerve, that this is the doctrine of Chriſt, and his apoſtles; it is a doctrine which Chriſt himſelf taught: He declared himſelf to be 'the reſurrection 'and the life,' or to be the author of the reſurrection unto life; and that not only thoſe whom the Father had given to him, 'ſhould be raiſed by him, but that 'all that are in their graves, whether good or bad, 'ſhould come forth from thence' at his powerful and all-commanding voice. The ſame doctrine was taught by his apoſtles, who all jointly agree, that there will be a reſurrection both of the juſt and unjuſt. The arguments of the apoſtle Paul for the confirmation of this doctrine, are by him laid together, in the fifteenth chapter of his firſt epiſtle to the Corinthians. I do not take notice of particular paſſages in the New Teſtament, partly becauſe they are plain and obvious proofs of this truth at firſt view, and partly becauſe I ſhall have occaſion to make particular uſe of them in ſome other parts of theſe diſcourſes. I proceed,

2*dly*, To prove the certainty of the reſurrection of the dead from *other ſcripture truths* and *doctrines*, which I ſhall little more than name; and ſhall begin,

1. With the doctrine of *election*. That there is an eternal,

* John v. 28, 29.

eternal *, perſonal election of ſome to everlaſting life and ſalvation, the ſcriptures do abundantly declare. Now, this act of election regards not their ſouls only, but their bodies alſo, even their whole perſons: If then their perſons, body and ſoul, are choſen in Chriſt to everlaſting ſalvation, then their bodies muſt be raiſed from the dead, that they, united to their ſouls, may together, 'inherit the kingdom, prepared for them 'from the foundation of the world;' otherwiſe the 'pur-'poſe of God, according to election,' will not ſtand; when, on the contrary, it is certain, that 'his coun-'ſel ſhall ſtand, and he will do all his pleaſure.'

2. It is the doctrine of the ſcriptures, that the ſame perſons who were *choſen in Chriſt* before the foundation of the world, were *given to him* by the Father, were put into his hands, and made his care and charge. They were given to him not only to be his portion and inheritance, but to be kept, preſerved, and ſaved by him, body and ſoul. This was the declared will of his Father, when he gave them to him, as he himſelf aſſures us; 'And this is the 'Father's will, which hath ſent me, that of all which 'he hath given me, I ſhould loſe nothing, (no, not 'even their duſt) but ſhould raiſe it up again at the 'laſt day; and this is the will of him that ſent me, 'that every one which ſeeth the Son, and believeth 'on him, may have everlaſting life; and I will raiſe 'him up at the laſt day †.' Now, if theſe bodies of the ſaints, which are given to Chriſt, ſhould not be raiſed from the dead, the Father's will would not be fulfilled, nor Chriſt diſcharge the truſt repoſed in him.

3. This truth may be concluded from the *redemption of our bodies*, as well as of our ſouls, by the blood of Chriſt. It is true, this is ſometimes called 'the re-'demption of the ſoul, and the ſalvation of the ſoul,' but not to the excluſion of the body; for that is bought with the ſame price the ſoul is. Hence the

* See Mr. Sladen on Election, Vol. I. † John vi. 39, 40.

apoſtle ſays to the ſaints after this manner: 'Ye are 'bought with a price, therefore glorify God in your 'body, and in your ſpirit, which are God's *.' Now, if theſe bodies, which Chriſt has bought, ſhould not be raiſed from the dead, he would loſe part of his purchaſe; nor could he perfectly 'ſee the travel of his 'ſoul and be ſatisfied.'

4. This doctrine may be inferred from the *union* of the ſaints to Chriſt, body and ſoul. Their whole perſons are united to him; 'Know yet not, (ſays the 'the apoſtle, that your bodies are the members of 'Chriſt †?' They are part of his myſtical body, they are united to him, as well as their ſouls, and remain in union with him after death; for, as the union of the two natures in Chriſt was not diſſolved, when his ſoul and body were at death diſunited, ſo neither is the union between Chriſt and his people diſſolved at death: and, by virtue of this union, their bodies ſhall be raiſed from the dead; otherwiſe Chriſt muſt loſe a conſtituent part of thoſe who are his myſtical body, and ſo the church not be 'the fulneſs of him 'that filleth all in all,' as ſhe is ſaid to be, Eph. i. 23.

5. All thoſe who are ohoſen in Chriſt, who are given to him, who are redeemed by him, and are in union with him, are *ſanctified* by the Spirit of God, and that not in their ſouls only, but in their bodies alſo; for as the body, as well as the ſoul, is defiled by ſin, it alſo ſtands in need of the ſanctifying influences of divine grace. Accordingly the Spirit takes up his dwelling in the bodies, as well as in the ſouls of men; 'What! know ye not, (ſays the apoſtle,) 'that your body is the temple of the Holy Ghoſt, 'which is in you ‡?' He begins and carries on the work of ſanctification in the one, as well as in the other, as is needful; and will, at laſt, completely finiſh it; for which the apoſtle prays, ſaying, 'And the very God 'of peace ſanctify you wholly; and I pray God your 'whole ſpirit, ſoul and body, be preſerved blameleſs 'unto

* 1 Cor. vi. 20 † Ver. 15. ‡ 1 Cor. vi. 19.

'unto the coming of our Lord Jeſus Chriſt *.' Now, if the bodies of theſe ſanctified ones are not raiſed, the Spirit of God will not only loſe that which he has taken poſſeſſion of, as his dwelling place, but alſo a conſiderable part of his glory, as a Sanctifier.

6. It will not be improper to take notice of the *tranſlations* of *Enoch* and *Elias* to heaven, who were taken up thither, ſoul and body; nor of the ſaints, who came out of their graves after our Lord's reſurrection, and went with him to glory, as is very probable †; nor of thoſe who ſhall be alive at Chriſt's ſecond coming, who ſhall not die, but be changed, and be caught up with the reſt of the ſaints in the clouds, to meet the Lord in the air. Now, whereas it is certain, that there are ſome ſaints already in heaven with their bodies, and others that will be, it is very improbable that the reſt ſhould be without, or that there ſhould be this difference among the Spirits of juſt men made perfect, that ſome ſhould have their bodies united to them, and others not.

7. Nothing is more certain than that there will be a *general judgment*. 'God has appointed the day in 'which,' and ordained the Perſon by whom, 'he will 'judge the world in righteouſneſs,' when all, both great and ſmall, ſhall ſtand before God, and the dead ſhall be judged according to their works. Now, in order to this, the reſurrection of them is abſolutely neceſſary, that they may 'receive the things done in 'their body, whether good or bad.'

8. Neither the *happineſs of the righteous* will be complete, nor the *miſery of the wicked* be proportionate to their crimes; until the reſurrection.—The *happineſs* of the ſaints will not be complete: Hence they are 'waiting for the adoption, to wit, the re-'demption of their body ‡,' when that being redeemed from the grave, and united to the ſoul, ſhall, with it, enter into the joy of the Lord.—Nor will the *miſery*

* 1 Theſſ. v. 23. † Vide Autor. Qu. & Reſp. ad Orthodox. Qu. 85. p. 443. inter opera Juſtini, Ed. Par. ‡ Rom. viii. 23.

fery of the wicked be proportionate to their crimes till then, when they ſhall be caſt, body and ſoul, into hell; and as the one deſerves it, as well as the other, it is proper that ſo it ſhould be.

9. There will be need of, and uſes for *bodily organs*, or for ſome of the members of the body in heaven; as particularly the eye, the ear, and tongue. There will be the glorified body of Chriſt, or the glorious Mediator in human nature, for the ſaints to look upon with unutterable pleaſure: it will be a conſiderable part of their happineſs to *ſee him as he is*. This is one reaſon why Chriſt would have his people with him where he is, namely, that 'they may behold his 'glory,' even this, as well as other branches of it; and it was Job's ſupport under his afflictions, that in his 'fleſh he ſhould ſee God;' that is, the God-man and Mediator, or 'God manifeſt in the fleſh.' There will be ſongs of everlaſting joy and praiſe ſung in ſuch melodious ſtrains as will delight the ear, and employ the tongue, throughout the endleſs ages of eternity.

10. And laſtly, and which is the apoſtle Paul's grand and principal argument for the reſurrection of the dead, and which he uſes with ſo much ſtrength, and improved to ſo good a purpoſe, is the reſurrection of our *Lord Jeſus Chriſt*, which you have at large in 1 Cor. xv. where he thus argues: 'If there be no 'reſurrection of the dead, then is Chriſt not riſen; 'and if Chriſt be not riſen, then is our preaching 'vain, and your faith is alſo vain; yea, and we are 'found falſe witneſſes of God, becauſe we have teſti-'fied of God, that he raiſed up Chriſt, whom he 'raiſed not up, if the dead riſe not: for if the dead 'riſe not, then is not Chriſt raiſed; and if Chriſt be 'not raiſed, your faith is vain, ye are yet in your 'ſins; then they alſo which are fallen aſleep in Chriſt 'are periſhed.' The ſaints may comfortably conclude their reſurrection from Chriſt's; for if the head be raiſed, the members ſhall: 'Every man in his own 'order, Chriſt the firſt fruits; afterward, they that

'are

'are Chriſt's, at his coming.' Job was ſatisfied that he ſhould riſe again, becauſe his Redeemer lived, and would appear at the latter day upon the earth; and the ſaints may be aſſured, that becauſe 'Chriſt lives, 'they ſhall live alſo.'—Other arguments might have been made uſe of; but as they will alſo prove that the ſame body ſhall be raiſed again, I ſhall therefore reſerve them for their proper place.

SERMON II.

ACTS xxvi. 8.

Why ſhould it be thought a thing incredible with you, that God ſhould raiſe the dead?

HAVING, in my former diſcourſe, proved both the credibility and certainty of the reſurrection of the dead, I ſhall now proceed,

III. To enquire *who they are*, and *what that is*, which ſhall be raiſed. This head of enquiry conſiſts of two parts, and regards both the perſons who, and what of thoſe perſons it is, which ſhall be the ſubject of the reſurrection; and in this order I ſhall conſider it.

1*ſt*, I ſhall enquire *who* they are which ſhall be raiſed from the dead. I ſhall not take notice of the Mahometan notion *, that angels and brutes ſhall riſe, ſince the former die not, and therefore cannot be ſaid to be raiſed from the dead; and the ſpirit of the latter goeth downward to the earth, never to return more.

* Vide Pocock. not. Miſcell. in Port. Moſis. c. 7. p. 269. Reland de Relig. Mohammed. l. 1. p. 53, 54.

Only

Only men ſhall riſe from the dead, but not all of them; for though 'it is appointed unto men once to 'die,' yet not unto all men: All men ſhall not die; ſome will be quick, and others dead, at the appearing of Chriſt to judge the world; when they that are alive ſhall, indeed, be changed from a ſtate of mortality, to a ſtate of immortality, but cannot be ſaid to riſe from the dead, becauſe they die not. But then all the dead ſhall be raiſed; all that are in their graves ſhall come forth, whether theſe graves be in the earth or ſea, and whether the perſons be righteous or wicked. This was the generally received opinion of the Jews of old; but ſince many of their greateſt maſters have departed from it *, who not only exclude the Gentiles in general, but all wicked and ungodly perſons whatever, from having any part in the reſurrection. In this, they have been followed by the Socinians †, though they care not to ſpeak out their minds fully; and the Remonſtrants have ſhewn a very good liking of the ſame notion ‡. I ſhall a little conſider this, ſeeing the greater part of the teſtimonies and arguments, produced in my former diſcourſe, chiefly relate to the reſurrection of the juſt. That the wicked ſhall riſe, as well as the righteous, may be proved,

1. From expreſs *texts of ſcripture.* The prophet Daniel ſays, 'That ſome of them who ſleep in the 'duſt of the earth, [*i. e.* who are dead,] ſhall awake, '[*i. e.* riſe again] to ſhame and everlaſting contempt ||.' Who muſt be the wicked, ſince it will never be the caſe of the righteous, who will awake, or riſe, to e-

* Vide Pocock. Port Moſis. p. 157. & not. Miſc. in ib. c. 6. p. 180, &c. Maji Synopſ. Theolog. Jud. loc. 25. §. 6. p. 337. Jarchi in Iſa. xxvi. 14. Kimchi in Iſa. xxvi. 19. & xxxviii. 18. & Saadiah Gaon in Dan. xii. 2.

† Vide Maccov. Πρωτον ψευδος. Socin. c. 15. p. 82. & Antiſocin. l. 5. c. 3. §. 2. Mareſ. Hydra Socin. Vol. II. p. 315 Synopſ. pur. Theolog. Diſp. 51. §. 34.

‡ Vide Peltii Harm. Remonſtrant. & Socin. Artic. 22. Par. 4. p. 260.

|| Dan. xii. 2.

verlaſting

verlaſting life. Our Lord Jeſus Chriſt aſſures us, that 'they that have done evil, ſhall come forth to the re-'ſurrection of damnation *;' in which words, he does, at once, deſcribe the character of the wicked, aſſerts their reſurrection, and fixes the end of it. The apoſtle Paul gives a full teſtimony to this truth, when he affirms, 'that there ſhall be a reſurrection of the 'dead, both of the juſt and unjuſt †.'

2. This doctrine may be evinced from the *juſtice* of God, which requires, that they who have ſinned in the body, ſhould be alſo puniſhed in the body. The body is the ſeat of ſin, as well as the ſoul, nor is any part free from it: If the tongue, which is but 'a little member, is a world of iniquity ‡,' as the a-poſtle James ſays it is, what a world of iniquity muſt be in the whole body? And, indeed, there are but few ſins but what are committed in or by the body. It may be conſidered not only as acceſſory to ſin, but as a partner with the ſoul in ſinning, and as an inſtru-ment by which it is committed; and, in either reſ-pect, is deſerving of puniſhment. Now, it is certain, that, in this life, the wicked do not receive in their bodies the full reward of puniſhment, ſince they have not greater afflictions than the righteous; nay, it is obſerved of them, that 'they are not in trouble, as 'other men, neither are they plagued like other men ‖;' wherefore it ſeems neceſſary, from the juſtice of God, that the bodies of the wicked ſhould be raiſed, that they, with their ſouls, may receive the full and juſt recompence of reward.

3. That the wicked ſhall riſe from the dead, may be concluded from the *general judgment*, when 'the 'dead, ſmall and great, ſhall ſtand before God, and 'be judged according to their works §;' when 'who-'ſoever is not found written in the book of life, ſhall 'be caſt into the lake of fire; which can be under-ſtood of no other than the wicked; and if all men

* John v. 29. † Acts xxiv. 15. ‡ James iii. 5, 6.
‖ Pſal. lxxiii. 5. § Rev. xx. 12, 15.

muſt

muſt 'appear before the judgment-ſeat of Chriſt, 'that every one may receive the things done in his 'body, according to that he hath done, whether it 'be good or bad *,' then muſt the wicked appear, that they may receive according to the bad things which they have done in their bodies; in order to which appearance before the judgment-ſeat, and to the reception of their evil things, there muſt be a reſurrection of them from the dead.

4. The account which the ſcriptures give of the *puniſhment* and *torments* of the wicked, and alſo the *effects* thereof, manifeſtly ſuppoſes a reſurrection of their bodies: How will every eye ſee Chriſt when he appears, and all the kindreds of the earth wail becauſe of him? why is the place of torment ſignified by a furnace and lake of fire, and by outer darkneſs, where will be weeping and gnaſhing of teeth? wherefore do the ſcriptures ſpeak of being caſt into hell fire, with two eyes, or two hands, or two feet, if there will be no reſurrection of the wicked? If it ſhould be ſaid, that theſe expreſſions are either metaphorical or proverbial, there muſt be ſomething literally true, to which they refer, and which is the foundation of them: Beſides, our Lord expreſsly exhorts his diſciples to 'fear him, which is able to deſtroy both ſoul 'and body in hell †.'

5. This notion, that the wicked riſe not, muſt have a tendency to *licentiouſneſs*, and open a door to all manner of ſin, and take off all reſtraints from wicked perſons, and embolden them in their vicious courſe of life; for what the apoſtle ſays of the reſurrection in general, may be ſaid of this, 'If the dead riſe not, 'let us eat and drink, for to-morrow we die ‡' But from theſe ſeveral hints, it may be ſtrongly concluded, that there will be a reſurrection of the wicked, as well as of the righteous.

Indeed, there will be a difference between the reſurrection of the juſt, and the reſurrection of the unjuſt,

* 2 Cor. v. 10. † Matt. x. 28. ‡ 1 Cor. xv. 32.

juſt, in many reſpects: There will be a difference in the time of the one and the other; the dead in Chriſt ſhall riſe firſt; 'the upright ſhall have the dominion 'over the wicked in the morning of the reſurrection;' wherefore 'bleſſed and holy is he that hath part in 'the firſt reſurrection; on ſuch the ſecond death hath 'no power.'—And as they ſhall not riſe at the ſame time, ſo neither altogether by the ſame means: They ſhall, indeed, be both raiſed by Chriſt; for 'all that 'are in the graves ſhall hear his voice, and ſhall come 'forth*.' The ſaints will be raiſed by virtue of their union to Chriſt, 'becauſe he lives, they ſhall live al-'ſo;' but the wicked will be raiſed merely by the power of Chriſt, in order to appear before him, and be judged by him, who is Lord of all.—Moreover, though the bodies of the wicked will be raiſed immortal, and in ſuch a ſtate, as to continue under perpetual puniſhment, yet they will not be free from ſin, nor clothed with glory; whereas the bodies of the ſaints will not only be raiſed immortal and incorruptible, but powerful, ſpiritual, and glorious; yea, will be faſhioned like to Chriſt's glorious body.—In fine, the reſurrection of the righteous and the wicked will differ in their end; 'the righteous will riſe to everlaſt-'ing life, the wicked to everlaſting ſhame and con-'tempt' Hence the reſurrection of the one, is called 'the reſurrection of life;' and the reſurrection of the other, 'the reſurrection of damnation.'--But now let us attend to the arguments and objections advanced againſt the reſurrection of the wicked, which are taken partly from ſcripture, and partly from reaſon.

(1) From ſome paſſages of *ſcripture;* and the firſt that is objected is, Pſal. i. 5. 'Therefore the ungodly ſhall not ſtand in the judgment, nor ſinners in the congregation of the righteous' From hence ſome Jewiſh writers have concluded †, that there will be no reſurrection of the wicked, their ſouls periſhing with their bodies at death. This notion may ſeem

* John v. 28, 29. † Vide Kimchi & Abendana in loc.

to be favoured by the verſions of the Septuagint and Vulgate, with ſome others *, who read the words thus: 'Therefore the ungodly ſhall not riſe again in 'judgment.' But ſuppoſing, and not granting, that theſe verſions may be agreeable to the Hebrew text, it will not follow, from hence, that the wicked ſhall not riſe again; for it is not ſaid abſolutely, that *they ſhall not riſe again*, but that *they ſhall not riſe again in* JUDGMENT; that is, ſo as to appear in the congregation of the righteous at the day of judgment, when the righteous and the wicked will be ſeparated; the one placed at Chriſt's right hand, and the other at his left, they will not riſe when the righteous do; for 'the dead in Chriſt ſhall riſe firſt:' the wicked, though they will riſe again, yet not in the firſt reſurrection, or in the reſurrection of life, but in the reſurrection of damnation.—Moreover, the word here uſed does not intend the *reſurrection of the wicked*, but their ſtanding before God in a *judicial ſenſe* when raiſed †; and the meaning is, that they will not be able to ſtand, when the righteous Judge appears, with any degree of confidence, ſo as not to be aſhamed, as the righteous will; but, being filled with confuſion and horror of mind, will not be able to lift up their heads, or open their mouths, to juſtify themſelves, or vindicate their cauſe, and ſo conſequently muſt fall, and not ſtand, in judgment.

* Διὰ τῦτο ȣ̓κ ἀναςήσονται ὁι ἀσεβὰς ἐν κρίσει. Sept. ideo non reſurgent impii in Judicio. Vulg.

† Agreeable to this ſenſe of the phraſe, is the Chaldee paraphraſe of theſe words, לא יכון רשיעי ביומא רבא 'The wicked ſhall not be juſtified in the great day.' Aben Ezra explains יקומו by לא ועמדו *they ſhall not ſtand.* Jarchi, on the place, ſays, there will be no הקמתרגל *ſtanding for the feet* of the wicked in the day of judgment; which is a form of ſpeech uſed to expreſs a loſt cauſe. Some have thought that Kimchi himſelf deſigns this ſenſe of the word, when he denies that there will be any תקומה for the wicked after death. Vide Sixtin. Amamae Anti-Barbar. Bibl. l. 3. p. 699, 700, 967, 968, 973.

Another

Another ſcripture, which may ſeem to countenance this notion *, that the wicked ſhall not riſe from the dead, is Iſa. xxvi. 14. 'They are dead, they ſhall 'not live; they are deceaſed, they ſhall not riſe.' But theſe words, as I have obſerved in my former diſcourſe, are either to be underſtood of the people of Iſrael, and are expreſſive of the prophet's complaint of their preſent ſtate, that they were dead, and of his diſtruſt of their future reſurrection, to which he has an anſwer returned in ver. 19. 'Thy dead men ſhall live, toge-'ther with my dead body ſhall they ariſe;' or they are to be underſtood of thoſe wicked lords, who had formerly had the dominion over theſe people, but were now dead, and ſhould not live again on this earth, or riſe again to tyranniſe over them: and, if we conſider the words in either ſenſe, they cannot ſupport an argument againſt the reſurrection of the wicked.

The words of the prophet Daniel, 'And many of 'them who ſleep in the duſt of the earth ſhall awake; 'ſome to everlaſting life, and ſome to ſhame and e-'verlaſting contempt †,' though they are a plain and full proof of the reſurrection of the wicked, as well as of the righteous, yet are made uſe of by ſome Jewiſh writers againſt it ‡. It is obſerved, that the prophet does not ſay that *all* of them, but *many* of them that ſleep in the duſt of the earth ſhall awake; yea, it is ſaid, that theſe *many* deſign only a *few*, and theſe the righteous, among the children of Iſrael. In anſwer to which, let it be obſerved, that the word *many* may be underſtood univerſally of all that ſleep in the duſt of the earth; in which ſenſe the word is uſed in Pſal. xcvii. 1. 'The Lord reigneth, let the 'earth rejoice; let the multitudes of iſles be glad

* Vide Jarchium & Aben Ezram in Iſa. xxvi. 14, 19. & Bochaium apud Buxtorf. in Jud. Synag. c. 3. p. 32.

† Chap. xii. 2.

‡ Vide Pocock. not. Miſc. in Port. Moſis, c. 6. p. 180, &c. Saadiah Gaon & Aben Ezra in Dan. xii. 2. Kimchi in Iſa. xxvi. 19.

'thereof.' In the Hebrew text it is, *let many iſles*, *i. e.* let all the iſles be glad thereof: or it may be conſidered in a comparative ſenſe, thus; they that ſleep in the duſt of the earth, and ſhall awake, are many in compariſon of thoſe few who will be alive and remain, when the dead are to be raiſed; for there will be ſome, though but a few, when compared with others, who ſhall not die, but be changed: or rather the words may be taken diſtributively after this manner; Of them that ſleep in the duſt of the earth, many ſhall awake to everlaſting life, and many to everlaſting ſhame and contempt; which is juſt ſuch a diviſion of them, who are to be raiſed from the dead, as is given by our Lord, when he ſays, 'All that are 'in their graves ſhall hear his voice, and ſhall come 'forth; they that have done good, unto the reſur-'rection of life; and they that have done evil, unto 'the reſurrection of damnation *.' *Many* can never deſign a *few* only, as it muſt, if only the Iſraelites, who were the feweſt of all people, and the righteous among them, are the ſubjects of the reſurrection: yea, if the righteous of all nations ſhould be only raiſed, they are but a few in compariſon of others. Beſides, the prophet ſays, that 'ſome ſhall awake to e-'verlaſting ſhame,' which cannot be ſaid of the righteous, but muſt deſign the wicked: therefore this prophecy is ſo far from being an argument againſt it, that it furniſhes us with a very conſiderable one for the reſurrection of the wicked.

There are ſome other paſſages of ſcripture, beſides theſe, which are made uſe of by another ſett of men againſt this truth †; as Eccl. vii. 10. 'A good name 'is better than precious ointment, and the day of 'death than the day of ones birth.' Now, ſay they, if the wicked riſe again, the day of their death muſt be worſe than the day of their birth. To which it may be anſwered, That the wiſe man is not ſpeaking

* John v. 28, 29.

† Vide Maccov. Theolog. Polem. c. 23. Quaeſt. 3. p. 189.

of

of the wicked or reprobate, of whom it may be ſaid, in ſome ſenſe, that it would have been better if they had never been born, or had died immediately, rather than have lived to aggravate their condemnation by repeated iniquities, and with whom it certainly will be much worſe after death, than now it is. The words reſpect the righteous, who are bleſſed in their death; for they die in the Lord, and reſt from their labours, are free from ſin and ſorrow of every kind, and are with Chriſt, which is far better than to come into and be in this troubleſome world.

Likewiſe the words of the apoſtle Paul *, in 'And 'the dead in Chriſt ſhall riſe firſt,' are urged againſt the reſurrection of the wicked: from whence it is obſerved, that thoſe who riſe again, are ſuch who are 'dead in Chriſt,' and that theſe only are believers; and therefore the wicked ſhall not riſe. To which it may be replied, That the apoſtle is, indeed, ſpeaking of the reſurrection of the ſaints, and not of the wicked, tho' not to the excluſion of their reſurrection. It is certain, that they are only believers who are dead in Chriſt; but then it is neither here, nor elſewhere ſaid, that only believers, or that only ſuch who die in Chriſt, ſhall riſe; yea, beſides, the apoſtle ſays, 'that the dead in Chriſt ſhall riſe firſt,' which ſuppoſes that the wicked ſhall riſe afterwards; for it would be an impropriety to ſay, that the dead in Chriſt ſhall riſe firſt, if thoſe who are not dead in Chriſt do not riſe afterwards; a firſt reſurrection ſuppoſes a ſecond.

I ſhall now proceed to conſider the arguments and objections formed againſt the reſurrection of the wicked, which are taken,

(2.) From *reaſon*. It is ſaid, that God is very merciful †, and therefore if he will not eternally ſave the wicked, yet it is not reaſonable to ſuppoſe that he will raiſe them from the dead, merely to torment them, it will be ſufficient that they do not enjoy the happineſs of the ſaints in heaven. To which I anſwer; It is

* 1 Theſſ. iv, 16. † Vide Maccov. ib. Quaeſt. 2. p. 188.

true, that God is very merciful, yet 'he will have mer-'cy on whom he will have mercy:' tho' mercy is natural and eſſential to him, yet the bleſſed fruits and effects of it, as enjoyed by his creatures, are limited by, and dependant upon his ſovereign will and pleaſure; there are ſome of his creatures, of whom it is ſaid, 'He that made them will not have mercy on 'them; and he that formed them will ſhew them no 'favour*.' Beſides, it ought to be obſerved, that God is a righteous God, as well as merciful, and that one perfection of his is not to be ſet againſt another; tho' he is merciful, and delights in mercy, yet he is alſo 'the Judge of all the earth, who will do right.' I have before proved, that it is neceſſary, from the juſtice of God, that the bodies of the wicked ſhould be raiſed, not merely to be tormented, but that God may glorify his righteouſneſs in their juſt puniſhment.

It is alſo argued †, that Chriſt is the meritorious cauſe of the reſurrection; and therefore the wicked, or reprobate, ſhall not riſe again, becauſe 'Chriſt has 'merited nothing for them.' To which I reply, The reſurrection may be diſtinguiſhed, as it is by Chriſt, into a reſurrection of life, and a reſurrection of damnation; that Chriſt is the meritorious cauſe of the former, but not of the latter. Chriſt is not only the exemplar, but the efficient and meritorious cauſe of the ſaints reſurrection; 'he is the firſt fruits of them 'that ſleep: every one riſes in his own order, Chriſt 'the firſt fruits, afterwards they that are Chriſt's at 'his coming.' They that are Chriſt's, riſe by virtue of their union to him, and through the power of his reſurrection; not ſo the wicked: they ſhall, indeed, be raiſed by Chriſt, but not by virtue of his death and reſurrection, or through any merit of his, but by his almighty power; their reſurrection will not be the effect of his merit, as Mediator, but of his divine power, as Lord of the dead and living.

It is further urged ‡, that the wicked die an eter-

* Iſa. xxvii. 11. † Vide Maccov. 16.

‡ Vide Maccov. Anti-Socin. l. 5. c. 3. §. 2. p. 158.

nal death, and therefore do not riſe from the dead; for, ſay they, it implies a contradiction to ſay that they die an eternal death, and yet are raiſed from the dead. To which it may be anſwered, That there is a twofold death, a temporal and an eternal one. Temporal death is a ſeparation of the ſoul from the body, and is what may be called the *firſt* death. Eternal death is a ſeparation of body and ſoul from God, and a caſting of both into hell, which is what the ſcripture calls the *ſecond* death: Now, this ſecond or eternal death, is conſiſtent with the reſurrection of the body; nay, the reſurrection of the body is requiſite unto it. If it ſhould be ſaid, as it is *, that corporal death is the puniſhment of ſin, that puniſhment is not taken away in the wicked, and therefore corporal death perpetually continues, and conſequently there is no reſurrection of the wicked from the dead. I anſwer, It is true that corporal death is one part of the puniſhment of ſin, was at firſt threatened to it by God, and is inflicted on the wicked, as the juſt wages of it. It is true alſo, that the puniſhment of ſin is perpetual, and is not removed, or taken away from the wicked; nor is it by the reſurrection of the wicked, for their bodies will be raiſed by the power of God, in ſuch a ſtate and condition, as to bear eternal puniſhment, which ſhall be inflicted upon them, and which they ſhall endure, both in ſoul and body.

It is ſcare worthy of notice what is objected by ſome againſt an univerſal reſurrection †, that the earth will not be ſufficient to contain all. This objection may be ſtartling to ſuch who ſuppoſe that all men, righteous and wicked, when raiſed, will be gathered together into the valley of Jehoſhaphat, and be there judged; for if the whole earth cannot contain them, how ſhould that valley? If it could be thought that

* Vide Maccov. Theolog Polem. Quaeſt. 3. p. 187.

† This is an objection which is moved by ſome Jewiſh writers, particularly by Abarbinel. Vide Pocock. not. Miſc. in Port. Moſis, c. 6. p. 182. & Maji Synopſ. Jud. loc. 25. §. 6. p. 338.

there

there is any difficulty in the objection, it might be, in ſome meaſure, removed, by obſerving, that whereas 'the dead in Chriſt ſhall riſe firſt, they, with 'them that will be found alive, will be caught up to-'gether in the clouds, to meet the Lord in the air, 'and ſhall be for ever with him;' ſo that the earth will be left to the wicked, and, it is to be hoped, it may be allowed there will be room enough for them.. From the whole, notwithſtanding all theſe objections, it may be ſtrongly concluded, that there will be a general reſurrection of all mankind, both Jews and Gentiles, of all the wicked, and of all the righteous, in all nations. I now proceed,

2*dly*, To enquire what that *is* of man which ſhall be raiſed from the dead. Man conſiſts of ſoul and body; it is not the ſoul, but the body, which is raiſed: not the ſoul, for the ſoul dies not, and therefore cannot be ſaid to be raiſed from the dead; nor does it ſleep with the body in the grave, and therefore needs no awakening, nor will it be awaked when the body is.

[1.] It *dies* not, and therefore cannot be ſaid to riſe from the dead. There were ſome Chriſtians in Arabia who held that the ſoul died with the body*, and, at the reſurrection, revived and returned to its own body; but it is an immaterial and an immortal ſubſtance, which never dies. I do not propoſe to give you an elaborate diſcourſe on this ſubject, and go through the argument of the ſoul's immortality; this would require greater abilities than I am maſter of, and a larger compaſs than is allowed me for my ſubject. I ſhall juſt mention two or three things upon this head, in proof of the ſoul's immortality; which may be taken,

1. From the *nature* of the ſoul itſelf. It is of the ſame nature with angels †, who are immaterial and

* Vide Euſeb. Eccl. Hiſt. l. 6. c. 37. p. 233. Ed. Valeſ. & Aug. de Haereſ. c. 83.

† Παραπλησίως ὃ τύτοις ϗ Αλκμαίων ἐοικεν ὑπολαβεῖν περὶ ψυχῆς· φησὶ γὰρ αὐτὸν ἀθάνατον εἶναι διὰ τὸ ἐοικέναι τοῖς ἀθανάτοις. Ariſt. de anima, l. 1. c. 2.

incorpo-

incorporeal ſpirits, and ſo not ſubject to corruption and death; they die not: yea, the ſoul of man has a likeneſs to God; it bears a reſemblance of the divine nature. The image of God in man chiefly and principally conſiſts in the ſoul; it is of God's immediate creation; it comes from him, and is the very breath of him. If we conſider its ſeveral powers and faculties, eſpecially the underſtanding and will *, we may well conclude it to be an immortal and never dying ſubſtance. The mind or underſtanding not only apprehends and perceives things corporeal, temporal, and corruptible, but alſo ſuch things as are immaterial, incorporeal, eternal, and incorruptible; ſuch as angels, yea, God himſelf, which it could not do, was it not itſelf an immaterial, incorporeal, and immortal ſubſtance. It is capable of conſidering an endleſs eternity, though it is eaſy to obſerve the difference there is in the mind or underſtanding of man, with reſpect to that eternity, which preceded the creation of the world, and that which is to come; when it conſiders the former, it is quickly overwhelmed, it flutters and hangs its wing, and is obliged to deſcend: but when it fixes its thoughts upon the latter, how readily does it apprehend how it ſhall proceed without end; and with what pleaſure does is roll over millions of ages in it? The reaſon of this difference is, becauſe it is not from eternity, and has a beginning, but will continue to eternity, and have no end. And, beſides that large ſtock of knowledge of various things, which men of the greateſt underſtandings are furniſhed with, there is a natural and continual deſire of knowing more, which will never be ſatisfied in this life; and this was one of the chief arguments Socrates uſed when in priſon, to prove to his ſcholars the immortality of the ſoul, for this deſire is not implanted in vain: the ſoul therefore muſt remain after death, when it will arrive to a more perfect

* Vid. Zanchium de operibus Dei, lib. 2. cap. 8. Quaeſt. 7. p. 655, &c.

knowledge

knowledge of things. The will has for its object univerſal good, and eſpecially God, who is the chief good, which it deſires to enjoy for ever: Its actions are free, and cannot be forced by any creature; no creature has a power over it, to force it or deſtroy it; it acts independent of the body, in willing and nilling, chuſing and refuſing; it uſes no corporeal organ: yea, when the body is ſick and infirm, and ready to die, the will is then active and vigorous, and ſhews itſelf to be ſo, either by a willingneſs or unwillingneſs to die; nay, generally ſpeaking, the more ſevere affliction is, and the nearer the approach of death, the more active is the will to be freed from agonies and pains, either by a reſtoration to health, or by a removal by death; which ſhews that the ſoul does not ſicken and grow languid, as the body does, nor dies with it. The ſoul is a pure immixed and ſimple ſubſtance *:

* Vide Ariſtotel. de Anima, l. 1. c. 5. & l. 2. c. 1. & Cicero. Tuſcul. Quaeſt. l. 1.

Principiò mentem atque animam diverſa fatemur:
Quando opus illius mens eſt, & nuncia quaedam.
Verba ſed haec eadem veluti jam trivimus uſu:
Namque animam mentem appellamus: non ita vero eſt.
Haec creſcit, firmata viros ubi fecerit aetas:
Decreſcit pariter, longum fugientibus annis,
Utpote quae auxilio, quae corporis indiget uſu
At vis illa animae eſt eadem pueroque ſenique
Semper, & ipſa omnis per totum didita corpus,
Non aliquid mixtum, non concretum ex elementis,
Sed purum aeternum, quodque omni eſt tabe ſolutum.
Nam qui corpoream dicunt cum corpore obire,
Et naſci: quà eſt inſani via nulla, feruntur.
Nam ſi corpus erit, terrámve ignemve neceſſe eſt
Eſſe, vel humorem, teneri ſive aeris auram,
Aut ex his quicquam, quod non rationibus ullis
Confieri conſtat; quando cognoſcere coecos
Eventus rerum, quae geſta prioribus annis
Sic bene luſtrare, & conſtanti mente tenere,
Non opus hoc terrae non aeris aut levis ignis
Vis dare quae leges potuit, quod corpus iniqua
Noſſe? & que nobis eſſent ſudore paranda,
Suaviloquis dictis exponere & aurea nobis
Scribere praecepta & ſeros monuiſſe nepotes?
Poro quae corpus non ſunt, ea corpora noſſe
Nulla queunt.

it is not compoſed of matter and form; nor is it a material form, educed out of the power of matter, as the ſouls of brutes, but is altogether ſpiritual and immaterial; it is not of a body made up of the four elements, fire, water, earth, and air, which is capable of being reſolved into them again, as our bodies are; it has nothing contrary to itſelf, which can be deſtructive of it; it is neither hot nor cold, moiſt or dry, hard or tender: It is not as an accident in a ſubject, which, when the ſubject is deſtroyed, is deſtroyed with it; if it has any ſubject on which it depends, it muſt be the body; but it is ſo far from being dependant on the body, and periſhing with it, that, on the contrary, when the ſoul departs, the body periſhes. The ſoul has no other cauſe of its being but God; on him it depends, and by him it is preſerved: He, indeed, could, if he would, annihilate, or reduce it to nothing; but, ſince it is evident he will not, we may conclude it is immortal, and will never die.

2. The immortality of the ſoul may be proved from the *law of nature*, the religion of mankind, the conſciouſneſs of ſinful actions, and the fears and terrors of mind ariſing from thence; and alſo from the juſtice of God. 'The conſent of all nations, Cicero 'ſays *, is to be reckoned the law of nature;' and, according

Ergo aliud quicquam illa aliud, ſimplexque nec hilum
Fecis habens. Si corpus enim, vel corporis eſſet
Pars aliqua, iiſdem nutrimentis ſurgeret aeque:
Quin etiam dapibus gravis & Bacchante Lyaeo,
Et prudens magis & multo ſapientior eſſet.
Verum aliter res ipſa quidem: dum corpora laeta
Viribus exultant propriis, decedere vires
Conſuevere animi, & purae vis inſita menti
Indupedita jacet, nec ſeſe attollit ad auras:
Quo magis & luxus membris, alimentaque deſunt,
Illa magis firmis pernicior evolat alis.
Aonius Palearius de Immortalitate Anim. l. 2. lin. 82, &c. inter opera ejus, p. 599. Ed. Amſtel. 1696.

* Omni autem in re conſenſio omnium gentium, lex naturae putanda eſt. Ciceron. Tuſcul. Quaeſt. l. 1.

according to him *a*, it is 'the agreement of all nations, that the ſoul remains after death, and is immortal.' This, in general, may be true, and deſerves notice, and is no inconſiderable proof of the ſoul's immortality; but it muſt be owned, that there are many exceptions to it: Some, even of the philoſophers, denied it, and others of them, who gave into it, ſpoke very doubtfully and confuſedly of it, and delivered their ſentiments about it, to uſe the words of Minutius Felix *b*, *Corrupta & dimidiata fide*, 'with a corrupt and divided faith,' as though they did but half believe it.

The immortality of the ſoul, is, no doubt, diſcoverable by the light of nature, and was originally the belief of men; but as this light became dim by ſin, and as men departed from the true religion, and went farther off from the profeſſors of it, ſo they became vainer in their imaginations, and their fooliſh heart was darkened, and loſt not only the knowledge of this, but many other truths. Thales the Mileſian is ſaid to be the firſt who taught it *c*; though others ſay *d*, that Pherecydes the Scyrian was the firſt who aſſerted it. Some aſcribe it to the Chaldeans and Indian Magi *e*, and others to the Egyptians *f*, as the firſt authors of it, who, perhaps, received it from the poſterity of Abraham the Chaldean, who dwelt among them. However, it is certain, that there is in man a natural deſire after immortality, which is not in any but immortal creatures; as it is alſo natural to him to be religious, hence ſome have choſe rather to define man a religious than a rational animal: All nations profeſs ſome religion, and keep up ſome kind of religious worſhip; the moſt blind and ignorant,

a Sed ut Deos eſſe natura opinamur, qualeſque ſint ratione cognoſcimus: ſic permanere animos arbitramur conſenſu nationum omnium: qua in ſede maneant, quales que ſin ratione diſcendum eſt. ib.

b Octav. p. 37. *c* Vid. Diog. Laert. l. 1. in vita Thalis.

d Cicero, in Tuſc. Quaeſt. l. 1.

e Pauſanias in Meſſenicis, p. 277. Ed. Hanov.

f Herodot. l. 2. c. 123 p. 135. Ed. Gronov.

barbarous and ſavage, are not without it. Now, to what purpoſe is their religion? and why do they worſhip a deity, if there is no future ſtate? If the ſoul remains not after death, but at death periſhes with the body, they need not be ſolicitous about the worſhip of God, and the performance of religious exerciſes, but ſay, 'Let us eat and drink, for to-morrow 'we ſhall die;' nor be diligent in the exerciſe of virtue, or be concerned at the commiſſion of ſin. But, on the other hand, it is evident that there is a conſciouſneſs of ſin in men, or there is in men a 'conſcience bearing witneſs, and their thoughts the mean 'while accuſing, or elſe excuſing, one another.' There are dreadful horrors, terrors, and ſtings of conſcience, which wicked men are, at times, attended with; they are ſeized with ſuch dread and trembling, with ſuch panic fears, they cannot get rid off.

If theſe, as ſome ſay, were the *effects of education*, it is ſtrange that they ſhould be ſo general and extenſive as they are, and more ſtrange that none have been able to ſhake them off entirely; and ſtranger ſtill, that thoſe who have run the greateſt lengths in Infidelity and Atheiſm, ſhould not be able to free themſelves from them. Hobbs, that bold advocate for Infidelity, who endeavoured to harden himſelf, and others, in the diſbelief of a future ſtate, would be very uneaſy, if, at any time, he was alone in the dark. Theſe things not only ſhew that there is a divine Being, to whom men are accountable for their actions, but that there is a future ſtate after death, in which men ſhall live, either in happineſs, or in miſery. And, indeed, this is neceſſary from the juſtice of God, who is the Judge of all the earth, and will do right, in regarding the good, and puniſhing the wicked. It is eaſy to obſerve, that, in this life, good men are afflicted, and the wicked proſper: There are innumerable inſtances of this kind; the veracity, juſtice, and faithfulneſs of God are not ſo manifeſtly ſeen in beſtowing favours and bleſſings upon good men, according to

his promiſes, and in puniſhing wicked men according to his threatenings; it ſeems reaſonable then to ſuppoſe, that the ſouls of men are immortal, that their bodies ſhall be raiſed from the dead, and that there will be a future ſtate, in which good men ſhall be happy, and wicked men miſerable.

3. The ſoul's immortality may be proved from the *ſcriptures*, which expreſsly declare that the body may be killed, the ſoul cannot *a*; and that when 'the 'duſt ſhall return to the earth, as it was, the Spirit 'ſhall return to God that gave it.' It may be concluded, from all thoſe ſcripures *b*, which ſpeak of an everlaſting covenant which God has made with his people, 'for God is not the God of the dead, but of 'the living;' and from all the promiſes of everlaſting life, which he has made unto them; as alſo from the account it gives of the eager deſires of the ſaints after future happineſs *c*, and of their aſſurance of enjoying it upon their diſſolution, as well as from their particular commendations of their ſouls *d*, or ſpirits, into the hands of God at death, recorded in theſe writings. —And, to add no more, we may be fully ſatisfied, by the ſacred oracles *e*, that the ſouls of men, immediately upon the diſſolution of their bodies, enter upon a ſtate either of happineſs or miſery: all which proves the permanency of the ſoul after death, its ſeparate exiſtence, its future ſtate or condition, either of pleaſure or pain. From the whole it follows, that if the ſoul dies not, it cannot be ſaid to be raiſed from the dead, or be the ſubject of the reſurrection.

[2.] The ſoul *ſleeps* not with the body until the reſurrection, and therefore needs no awaking, and cannot be ſaid to be raiſed or awaked when the body is. The Socinians *f*, and ſome of the Arminians ſay,

a Matt. x. 28. Eccl. xii. 7. *b* Iſa. lv. 3. Matt. xxii. 32. John vi 40, 47. *c* Phil. i. 23. 2 Cor. v. 6, 8. *d* Pſal. xlix. 15. Acts vii. 59. Luke xxiii. 46. *e* Luke xvi. 22, 23. Rev vi. 9. 1 Pet. iii. 19. *f* Vide Maccov. Anti-Socin. l. 5. c. 2. Calov. Socin. Proſlig. Sect. 10. Artic. 1. Qu. 3. p. 1039, &c. Peltii Harm. Remonſtr. & Socin. Art. 22. Paragr. 2. p. 258.

that

that the ſoul, after death, is in a deep ſleep, is inſenſible of happineſs or miſery, and deſtitute of all ſenſe and operation. For the confutation of which ſleepy notion, let the following things be conſidered.

1. That ſleep belongs to the *body* *, and not to the ſoul. Sleep is a binding up of the external ſenſes, or a ceſſation of them from operation, the vapours filling the nerves and *ſenſorii meatus*, and ſo hindering the influx of the animal ſpirits. The immediate cauſe of it is thought to be the reſt or immoveableneſs of the animal ſpirits in the ventricles of the brain: But what is all this to the ſoul, which is an immaterial and incorporeal ſubſtance, and has none of theſe things, as nerves, animal ſpirits, *ſenſorii meatus*, or ventricles of the brain; therefore ſleep cannot belong to it, it has no place in it, nor can it be predicated of it.

2. When the body is aſleep †, the *ſoul* is *awake* and *active*, as is evident in abundance of inſtances from dreams and viſions of the night, when deep ſleep falleth upon man, the ſoul underſtands and perceives, deviſes and contrives, reaſons and diſcourſes, chuſes and refuſes, grieves and rejoices, hopes and fears, loves and hates, and the like. Of like nature are ecſtaſies and raptures, when the body lies, as it were, dead, ſenſeleſs, and void of motion: Such was the apoſtle's caſe, when he ſays, 'He knew not whether 'he was in the body, or out of the body ‡,' and yet his ſoul was capable of receiving divine things, of ſee-

* Artius dicam, ne in ſomnum quidem cadit anima cum corpore, ne tum quidem ſternitur cum carne. Etenim agitatur in ſomnis & jactitatur: quieſceret autem ſi jaceret; & jaceret ſi caderet. Ita nec in veritatem mortis cadit quae nec in imaginem ejus ruit Tertull de Reſurrect. c. 18. p. 391, 372. Ed. Rigalt. Quid ergo fiet in tempore iſto? dormiemus? atenim animae nec in viventibus dormiunt. Corporum enim eſt ſomnus, quorum & ipſa mors cum ſpeculo ſuo ſomno. Idem de anima, c. 58. p. 356.

† Ἐννοησατε ὅτι ἐγγύτερον μὲν τῷ ἀνθρωπίνῳ θανάτῳ ὕδέν ἐσιν ὕπνος ἢ ὃ τῷ ἀνθρώπῳ ψυχὴ τότε δήπου θειοτάτη καταφαίνεται, καὶ τότε τι τῶν μελλόντων προορᾷ τότε γὰρ, ὡς ἔοικε, μάλιστα ἐλευθερῦται. Cyrus apud Xenophon. de Cyri inſtitutione, l. 8. c. 47.

‡ 2 Cor. xii. 4, 5.

ing ſuch ſights, and hearing ſuch words, which was neither lawful nor poſſible for him to expreſs.

3. The ſoul being freed from the body, muſt be more *active* than when in it, eſpecially as it is corrupted with ſin, whereby it becomes a clog and an incumbrance to it, and a weight about it; ſo that it cannot, as it would, perform ſpiritual duties, 'The 'Spirit is willing, but the fleſh is weak:' but now, when it is freed from the body, and joined to the ſpirits of juſt men made perfect, it muſt be more capable of ſerving God with ſpiritual joy and pleaſure.

4. The ſoul ſeparate from the body is moſt like to the *angels*, and its ſtate, condition, and employment, much reſemble theirs: Now, nothing is more foreign to angels than ſleep and inactivity, who always behold the face of God, ſtand ready to do his commandments, hearkening to the voice of his word; and no ſooner do they receive orders from him, but they do his pleaſure; they are continually before the throne of God, praiſing his name, celebrating the divine perfections, and 'reſt not day and night, ſaying, Holy, 'holy, holy, Lord God Almighty, which was, and is, 'and is to come.'

5. If the ſouls of believers were, after death, to remain in a ſtate of inſenſibility and inactivity, then the caſe of *departed ſaints* would be much worſe than that of the living; for though the ſaints are now diſturbed with a wicked and unbelieving heart, afflicted with Satan's temptations, and exerciſed with a variety of ſorrows, yet at times they have communion with God through Chriſt, the diſcoveries of his love to their ſouls, the light of his countenance, and the comforts of his Spirit; they have the word and ordinances to refreſh and ſupport them, and are employed in the exerciſe of grace and diſcharge of duty; all which is both edifying and delightful to them, and which ſaints departed are deprived of, if this is their caſe, that their ſouls ſleep with their bodies until the reſurrection. If this be true, it would have been much

much better for the apoſtle Paul, and, I am ſure, more to the advantage of the churches of Chriſt, if he had continued upon earth to this day, than to be ſleeping in his grave, ſenſeleſs and inactive. Certainly this great man knew nothing of this when he ſaid, 'For to me to live is Chriſt, and to die is gain: 'but if I live in the fleſh, this is the fruit of my la- 'bour; yet what I ſhall chuſe I wot not. For I am 'in a ſtrait between two, having a deſire to depart, 'and to be with Chriſt, which is far better: Never- 'theleſs, to abide in the fleſh, is more needful for 'you *.' Had the apoſtle known that he muſt have remained in a ſtate of inactivity and uſeleſſneſs, deprived of the communion of Chriſt and his church, it would have been no difficulty with him to determine which was moſt eligible, to live or die; nor can it be imagined that the deſires of any of the ſaints would be ſo ſtrong after a diſſolution, as they ſometimes are, when they ſay, we are 'willing rather to be abſent 'from the body,' if they did not believe that they ſhould be immediately 'preſent with the Lord †.' This notion then makes the condition of ſaints departed worſe than that of the living; whereas the wiſe man ſays, 'I praiſed the dead, which are already 'dead, more than the living, which are yet alive ‡;' the reaſon is, becauſe 'bleſſed are the dead which die 'in the Lord, from henceforth; yea, ſaith the Spirit, 'that they may reſt from their labours, and their 'works do follow them ‖.' As ſoon as dead, they enter upon a ſtate of happineſs and joy, and are employed in praiſing God, and ſinging the Lamb's new ſong.

6. This notion is *contrary* to many places of ſcripture §, which aſſure us, that the ſoul after death returns to God that gave it, has an houſe not made with hands, eternal in the heavens, into which it is received, when diſlodged from the earthly houſe of its tabernacle, where it is preſent with the Lord, enjoy-

* Phil. i. 21,—24. † 2 Cor. v. 8. ‡ Eccl. iv. 2.
‖ Rev. xiv. 13. § Eccl. xii. 7. 2 Cor. v. 1, 8.

ing uninterrupted communion with him, 'in whose 'preſence is fulneſs of joy, and at whoſe right hand 'are pleaſures for ever more.' This was what Chriſt promiſed the thief upon the croſs, when he ſaid to him, 'This day thou ſhalt be with me in paradiſe *;' which would not have been true, if his ſoul ſlept with his body until the reſurrection. The apoſtle John ſays, That he 'ſaw under the altar the ſouls of them 'that were ſlain for the word of God, and for the te-'ſtimony which they held †:' and we may be aſſured that theſe ſouls were not aſleep; for of them he ſays, 'And they cried with a loud voice, ſaying, How long, 'O Lord, holy and true, doſt thou not judge and a-'venge our blood on them that dwell on the earth?'

The advocates for ſoul-ſleeping, make uſe of ſeveral paſſages of ſcripture to ſupport their opinion ‡; particularly ſuch as ſpeak of perſons ſleeping when they die, of which there are many inſtances ‖.' This is a way of ſpeaking which was much uſed in the eaſtern countries, and is expreſſive of the death of the body, and its lying in the grave, becauſe ſleep is the image of death; ſo to ſleep with the fathers, is to die as they did, and be buried where they were: and to ſleep in the duſt, or in the duſt of the earth, or in the grave, is to die, be buried, and lie there, which can be underſtood of the body only, and not the ſoul. When we read of any who fell aſleep in Chriſt, or that ſleep in Jeſus, the meaning is, that they died in the Lord: When Chriſt ſaid, 'Our friend Lazarus 'ſleepeth,' he meant, that he was dead; and when the apoſtle Paul ſays, 'We ſhall not all ſleep,' he deſigns nothing elſe than that we ſhall not all die, for thoſe who are alive at Chriſt's coming, will be changed. If this mode of expreſſion, and the ſcriptural inſtances of it, prove any thing in this controverſy, they

* Luke xxiii. 43. † Rev. vi. 9, 10. ‡ Vide Zanchium de operibus Dei, l. 2. c. 8. p. 674, &c. ‖ 2 Sam. vii. 12. 1 Kings i. 21. Job vii. 21. Dan. xii. 2. 1 Cor. xv. 18. 1 Theſſ. iv. 14. John xi. 11, 12. 1 Cor. xv. 51.

prove

prove too much; for if they prove that the ſoul ſleeps with the body, they prove that the ſoul dies with it, ſince by ſleep is meant no other than death.

Again, they urge all thoſe ſcriptures in favour of their notion *, which repreſent the happineſs of the ſaints, and the miſery of the wicked, as not taking place until the laſt day, the end of the world, the reſurrection of the juſt, and the day of judgment, when the wicked ſhall go into everlaſting puniſhment, and the righteous into life eternal; and therefore, during that time, their ſouls muſt be aſleep. To which it may be replied, That there is a twofold ſtate of the righteous and the wicked, after death, reſpecting their happineſs and miſery; the one is inchoate, or but begun; the other is full, conſummate and perfect. Now, it is of the latter that theſe ſcriptures ſpeak, but not of the former; and it is allowed that the righteous will not be in the full poſſeſſion of glory until the laſt day, when their bodies will be raiſed and united to their ſouls, and both together enter into the full joy of their Lord; nor will the wicked receive the full meaſure of their puniſhment until the judgment is over, when both ſoul and body ſhall be caſt into hell: But then immediately upon death they both enter on a ſtate of happineſs or miſery; the righteous, as ſoon as they are abſent from the body, are preſent with the Lord; and the wicked are no ſooner dead, but in hell they lift up their eyes.

Again, they endeavour to improve all thoſe ſcriptures to their advantage †, which deſcribe men, after death, as incapable of praiſing God: ſuch as theſe; 'What profit is there in my blood, when I go down 'to the pit? Shall the duſt praiſe thee? Shall it de'clare thy truth? Wilt thou ſhew wonders to the 'dead? Shall the dead ariſe and praiſe thee? Selah. 'Shall thy loving kindneſs be declared in the grave?

* Matt. xiii. 40, 41, 49, 50. and xxv. 46. Luke xiv. 14. 2 Tim. iv. 8. † Pſal. xxx. 9. and lxxxviii. 10,—12. and cxv. 17, 18. Iſa. xxxviii. 18.

'or

'or thy faithfulneſs in deſtruction? Shall thy wonders be known in the dark? and thy righteouſneſs 'in the land of forgetfulneſs? The dead praiſe not 'the Lord, neither any that go down into ſilence; 'for the grave cannot praiſe thee, death cannot celebrate thee: They that go down into the pit, cannot 'hope for thy truth.' From which it is inferred, that if the ſouls of the ſaints, after death, are not employed in praiſing God, they muſt be aſleep, or be deſtitute of ſenſe and operation; for what work elſe can they be employed in? To this it may be anſwered, That though the ſaints, whilſt their bodies are in their graves, and before the reſurrection, do not, and cannot praiſe God in and with their bodies, of which only theſe ſcriptures can be ſuppoſed to ſpeak; ſince nothing but the body goes down into the pit, or is laid in the grave, yet their ſouls may and do praiſe God, in like manner as the angels do; with whom, in the book of the Revelation, they are ſometimes joined and repreſented as with them, 'glorifying God, 'praiſing his name, ſinging hallelujahs, and aſcribing 'ſalvation to him that ſits upon the throne, and to 'the Lamb, for ever and ever*. Likewiſe, though the ſaints, after death, do not praiſe God before men, and in the midſt of his church militant, as they did when in the land of the living, to which theſe paſſages of ſcripture refer; yet they may, and do, praiſe him before the angels, and in the midſt of the church triumphant; ſo that, from hence, there is no reaſon to conclude, that the ſouls of believers, after death, till the reſurrection, are in a ſtate of inactivity, or ſleep with their bodies: therefore ſeeing the ſoul ſleeps not, it is not what will be awaked at the reſurrection, or be the ſubject of it. I go on,

To prove that it is the *body*, which dies, that ſhall be raiſed. This is not annihilated, or reduced to nothing by death; it is not a new, airy, etherial or celeſtial body, which ſhall be united to the ſoul at the reſur-

* Rev. v, 11,—13. and vii, 9,—12.

reſurrection, but it will be the ſame numerical body, which dies, that ſhall be raiſed again; all which, I hope, to make appear, in the following part of my diſcourſe.

1*ſt*, The body is not *annihilated*, or reduced to nothing by death. This is aſſerted by Socinus*, and his followers, but is contrary both to reaſon and ſcripture. The body is not made out of nothing, nor will it be reduced to nothing; it conſiſts of the four elements, and will be reſolved into the ſame; and though it may, after death, paſs under many changes and alterations, yet the matter and ſubſtance will always remain in ſome form, and in ſome place or another. Death is a ſeparation, or a diſunion, of ſoul and body, but not an annihilation of either; by death the whole compoſitum is diſſolved, but neither part of it is reduced to nothing; the duſt, or the body, which is of the duſt, returns to the earth, as it was, and the ſoul, or ſpirit, to God, that gave it.—Death is ſometimes expreſſed by *returning to the duſt*; but to return to the duſt, and be reduced to nothing, are two different things, unleſs it can be thought that duſt is nothing.—It is ſometimes ſignified by *ſeeing corruption*; but corruption is one thing, and annihilation another; corruption ſuppoſes the thing in being, which is corrupted, annihilation takes away the being of it; notwithſtanding corruption, the matter and ſubſtance, may remain, though the form and quality may be altered, but annihilation leaves nothing.—Death is ſometimes figuratively expreſſed by *ſowing ſeed in the earth*, and its rotting and corrupting there, by *pulling down a houſe*, and *putting off a tabernacle*. Now, though the ſeed ſown in the earth dies, corrupts, and rots, yet it is not reduced to nothing; it neither loſes its being, nor its nature, but in due time being quickened, buds and puts forth its ſeminal virtue; an houſe may be pulled down, and a tabernacle unpinned, and the ſeveral parts be ſeparated one

* Vide Calov. Socin. Proſlig. Sect. 10. Artic. 1. Controv. 1. p. 1017.

from

from another, and yet the matter and ſubſtance of them all remain and continue.—If the body is annihilated by death, Chriſt will loſe that, which is a part of his purchaſe, and what is united to him, and the Spirit his dwelling place; for Chriſt has bought the bodies of his people, as well as their ſouls, and which, with their ſouls, are the members of him, and in which the Spirit of God dwells, as in his temple.—Beſides, if the body was reduced to nothing by death, the reſurrection of the body would not be properly a reſurrection, but a creation of a new body; and, indeed, this notion of annihilation is deſigned to make way for the introduction of that, the truth of which I ſhall preſently examine.

As for thoſe ſcriptures which ſpeak of the dead as though they were not; as when Rachael is repreſented weeping for her children, and refuſing to be comforted, 'becauſe they were not *;' the meaning is not, that they no where exiſted, had no being, or were reduced to nothing, but they were not in the land of the living, exiſting among men, and converſing with them: ſeeing it is ſaid of Enoch, that 'he was not, 'for God took him †;' though he was not on earth, yet he was in heaven with God; his body was not annihilated, but he was taken up, ſoul and body to heaven. When the apoſtle ſays, 'Meats for the belly, 'and the belly for meats; but God ſhall deſtroy both 'it and them ‡;' he does not deſign a deſtruction of the ſubſtance of the body, or of any part of it, as the belly, but reſpects the uſe of it, which ſhall be no more employed in receiving meats, to ſupply the natural wants of the body, though it will be neceſſary in the reſurrection, as a conſtituent part of the body, and for the beauty of it.

2*dly*, It is not a *new aërial, celeſtial* body, or a *ſpiritual* body, as to nature and ſubſtance, which ſhall be united to the ſoul at the reſurrection. It is allowed that the body will be different from what it now is, as

† Jer. xxxi. 15. † Gen. v. 24. ‡ 1 Cor. vi. 13.

as to the qualities of it, but not as to its ſubſtance; when the apoſtle compares the body to ſeed ſown in the earth *, which is not quickened, except it die; and ſays of it, 'And that which thou ſoweſt, thou 'ſoweſt not that body that ſhall be, but bare grain, 'it may chance of wheat, or of ſome other grain †: 'But God giveth it a body, as it hath pleaſed him, 'and to every ſeed his own body.' He does not deſign a ſubſtantial difference between the body, which is laid in the grave, and that which is raiſed, but only a difference of qualities, as is between the ſeed, which is ſown in the earth, and the plant, which ſprings from it; which two differ not in their ſpecific nature, but in ſome circumſtances and accidents. That this is the apoſtle's meaning, is evident, when he ſays, 'It is ſown in corruption, it is raiſed in incorruption; 'it is ſown in diſhonour, it is raiſed in glory; it is 'ſown in weakneſs, it is raiſed in power ‡.' The body of Chriſt is compared to a grain of wheat, 'which 'is caſt into the earth, and dies, and then ſprings up, 'and brings forth fruit ‖;' and yet it was not a ſpiritual body, as to ſubſtance, but a body conſiſting of fleſh and bones, even the ſame he had before his death, and ſuch will the bodies of the ſaints be after the reſurrection. The apoſtle, indeed, ſays, that the body, which is *ſown a natural body*, will be *raiſed a ſpiritual one* §; but by a ſpiritual body, he does not mean that the body will be changed into a ſpirit, and loſe its former nature and ſubſtance, but that it will now be ſubject and ſubſervient to the ſpirit or ſoul: It will be employed in ſpiritual ſervice, and be de-

* 1 Cor. xv. 37, 38.

† Γυμνὸν κόκκον, חיטה ערומה as in the Talmud Sanhedrim, fol. 90. 2. where the reſurrection of the juſt is repreſented by 'naked wheat, buried in the earth, which ſprings up a-'gain with many clothings.' It ſeems probable, that it was uſual with the Jews to expreſs the doctrine of the reſurrection by this metaphor, ſince both Chriſt and the apoſtle Paul make uſe of it.

‡ 1 Cor. xv. 42, 43. ‖ John xii. 24. § 1 Cor. xv. 44.

lighted

lighted with ſpiritual objects, and will not be ſupported in a natural way, and by natural helps and means; ſuch as meat, drink, cloaths, ſleep, and the like, but will live in the manner as angels do. Hence the children of the reſurrection are ſaid to be like unto the angels.—Again, when the apoſtle ſays, 'That 'fleſh and blood cannot inherit the kingdom of God; 'neither doth corruption inherit incorruption *;' He does not deſign the human body, ſimply conſidered, but as attended with ſin and corruption, or with frailty and mortality; for fleſh and blood, neither as ſinful, nor as mortal, ſhall enjoy the heavenly ſtate: therefore, in order to that, 'this corruptible muſt 'put on incorruption, and this mortal muſt put on 'immortality.' If it ſhould be a new aërial, celeſtial, or ſpiritual body, different in ſubſtance from what the body now is, which ſhall be united to the ſoul, it would not be a reſurrection, but a creation; beſides, it is not conſiſtent with the juſtice of God, that new bodies ſhould be created, and which having never ſinned, as thoſe muſt be ſuppoſed to be, which are of God's immediate creation, be united to the ſouls of the wicked, and be everlaſtingly puniſhed with them. Nor can they be ſaid to be truly human bodies, which are without fleſh, blood, and bones; nor can they be ſaid to be properly men who are incorporeal; and, indeed, the ſame perſons that have *ſinned*, cannot be ſaid to be *puniſhed*, nor the ſame perſons, who are *redeemed*, be *glorified*, unleſs the ſame body be raiſed; which I ſhall,

3*dly*, Endeavour to prove. Job fully expreſſes his faith in this doctrine, when he expreſſes, 'Though 'after my ſkin worms deſtroy this body, yet in my 'fleſh ſhall I ſee God; whom I ſhall ſee for myſelf, 'and mine eyes ſhall behold, and not another, though 'my reins be conſumed within me †.' He believed that the ſame body, which ſhould be deſtroyed by worms, ſhould be raiſed again, in which he ſhould ſee

* 1 Cor. xv. 50. † Job. xix. 26, 27.

ſee God, and behold him with the ſelf-ſame eyes of his body he then had, and not with the eyes of another, or of a ſtranger; and this he firmly believed, though his body would be deſtroyed by worms, and his reins be conſumed within him. The apoſtle Paul ſtrongly aſſerts this truth *, when he ſays, 'This 'mortal,' [this, and not another, pointing to his own mortal body, ['muſt put on immortality, and this 'corruptible muſt put on incorruption: So when 'this corruption ſhall have put on incorruption, and 'this mortal ſhall have put on immortality, then ſhall 'be brought to paſs the ſaying which is written, death 'is ſwallowed up in victory;' which would not be true, if another, and not the ſame body, was raiſed from the dead.—Again, in another place, he ſays †, that Chriſt will 'change our vile body, that it may be 'faſhioned like unto his glorious body;' but if the ſame body is not raiſed, it will not be our vile body, but another, which will be changed, and faſhioned like to Chriſt's body. For the farther confirmation of this truth, let the following things be obſerved.

1. The ſignification of the word *Reſurrection* ‡. This properly ſignifies a raiſing up of that which is fallen; the ſame body, which fell by death, is raiſed by the power of God; this is the proper ſenſe of the word, and the juſt meaning of it in this article, nor can it have any other; for if the ſame body is not raiſed, which fell, but another is given, it will not be a reſurrection, but a creation.

2. The reſurrection of the body is expreſſed by ſuch *figurative* and *metaphorical phraſes*, which manifeſtly ſhew that it will be the ſame body which will be raiſed that dies; as when it is expreſſed by the *quickening of ſeed*, which is ſown in the earth, and

* 1 Cor. xv. 53, 54. † Phil. iii. 21.

‡ Sic & reſurrectionis vocabulum non aliam rem vindicat, quam quae cecidit. Surgere enim poteſt dici & quod omnino non cecidit, quod ſemper retro jacuit. Reſurgere autem non eſt, niſi jus quod cecidit. Tertull. adv. Marcion. l. 5. c. 9. p. 592. Vid. id. de Reſurrectione carnis, c. 18. p. 391. Ed. Rigalt.

by an *awaking out of ſleep*. Now, as it is the ſame ſeed that is ſown in the earth, and dies, that ſprings up, and ſhews itſelf in ſtalk, blade, and ear; the ſame, I ſay, as to the nature and ſubſtance; for wheat produces wheat, and not any other grain, though with ſome additional beauty, verdure, and greenneſs; it loſes nothing that it had, though it grows up with that it had not before: ſo the ſame body that dies, is quickened and raiſed, though with additional glories and excellencies; the very ſame IT that 'is ſown 'in corruption, is raiſed in incorruption;' and the very ſame IT that 'is ſown in diſhonour, is raiſed 'in glory;' the very ſame IT that 'is ſown in 'weakneſs, is raiſed in power;' and the very ſame IT that 'is ſown a natural body, is raiſed a ſpi-'ritual body;' or elſe there is no meaning in the apoſtle's words.—Likewiſe, as death is compared to a *ſleep*, ſo the reſurrection is expreſſed by an *awaking* out of it. Now, as it is the ſame body that ſleeps that is awaked out of it, ſo it is the ſame body that falls aſleep by death, that will be awaked in the reſurrection.

3. The *places* from whence the dead will be raiſed, and which will be ſummoned to deliver them up, and out of which they will come, deſerve our notice. Our Lord ſays *, 'All that are in their graves 'ſhall hear his voice, and ſhall come forth.' Every one that read thoſe words, will eaſily conceive that the meaning of our Lord is, that the ſame bodies which are in the graves ſhall come forth out of them. If other bodies ſhould be produced by God from other matter, and united to ſouls, they cannot, with truth, be ſaid to come forth from the graves; none but the ſame bodies, which are there laid, can be ſuppoſed to come forth from thence at the reſurrection. It is a very trifling objection to this doctrine, made by a late writer †, that the word *bodies* is not uſed in the text. What of men is laid in the graves

* John v. 28, 29. † Locke's Eſſay on Human Underſtanding, Vol. I. p. 315. Ed. Sixth.

but

but their bodies? And what can be expected to come forth from thence but their bodies? And what but the ſame bodies? It is a very ſilly queſtion that is put by the ſame writer *, when he aſks, 'Would 'a well-meaning ſearcher of the ſcriptures be apt to 'think, that if the thing here intended by our Savi-'our, were to teach and propoſe it as an article of 'faith, neceſſary to be believed by every one, that the 'very ſame bodies of the dead ſhould be raiſed; would 'not, I ſay, any one be apt to think, that if our Sa-'viour meant ſo, the words ſhould rather have been 'πάντα τὰ σώματα ἃ ἐν τοῖς μνημείοις, i. e. *all the 'bodies that are in the graves*, rather than *all who are 'in the graves;* which muſt denote perſons, and 'not preciſely bodies?' To which I reply, That ſuppoſing it our Lord's deſign, as I verily believe it was, to expreſs this article of our faith, that the ſame bodies of the dead ſhall be raiſed, there was no need that the word *bodies* ſhould be expreſſed; it was enough to ſay, that all that are in the graves ſhall come forth; and every well-meaning ſearcher of the ſcriptures will be eaſily induced to think, that our Lord deſigns that the ſame bodies of men that are laid in the graves ſhall come forth; nor is any thing more uſual, in common ſpeech, than to denominate men ſometimes from one part, and ſometimes from another; as when we ſay, they are mortal, or wiſe, or fooliſh.—Again, we are told, in the ſacred writings, that 'the ſea gave up the dead which were in 'it, and death and hell delivered up the dead which 'were in them.' Now, if the grave and ſea, at the awful ſummons, ſhall deliver up the dead, which are in them, they muſt deliver the very ſame which are laid in them; for what elſe can ſuch expreſſions deſign?

4. The *ſubject* of the reſurrection is the body, and that ſuch as it is in this life, vile and mortal. Chriſt will 'change our vile body, and faſhion it like unto 'his glorious body;' and 'he that raiſed up Chriſt

* Locke's Eſſay on Human Under. Vol. I. p. 315. Ed. Sixth.

'from the dead, ſhall quicken your mortal bodies by 'his Spirit, that dwelleth in you.' Theſe bodies muſt be the ſame we carry about with us now; for what elſe can be called vile and mortal? Surely, not bodies a-new created, which are ſaid to be ſpiritual and celeſtial, and which never ſinned, and ſo not ſubject to mortality. This alſo deſtroys an obſervation of a writer of great note *, that the word σώματα, *bodies*, is not uſed through the New Teſtament, when mention is made of the reſurrection of the dead; his words are theſe: 'He who reads with attention this 'diſcourſe of St. Paul's (meaning 1 Cor. xv.) where 'he diſcourſes of the reſurrection, will ſee, that he 'plainly diſtinguiſhes between the *dead* that ſhall be 'raiſed, and the *bodies* of the dead; for it is, νεκροὶ, 'πάντες, οἱ, are the nominative caſes to ἐγείρονται, 'ζωοποιηθήσονται, ἐγερθήσονται, all along, and 'not σώματα, *bodies*; which one may, with reaſon, 'think, would ſome where or other, be expreſſed, if 'all this had been to propoſe it as an article of faith, 'that the very ſame bodies ſhall be raiſed. The ſame 'manner of ſpeaking the Spirit of God obſerves, all 'through the New Teſtament, where it is ſaid, *raiſe 'the dead, quicken* or *make alive the dead*, the *reſurrec-'tion of the dead*.' Now, not to take notice of the dead bodies of the ſaints, who were raiſed after the reſurrection of Chriſt, of whom it is ſaid †, 'And many 'bodies of the ſaints which ſlept aroſe.' The obſervation will appear to be wrong, if we conſider the paſſages now mentioned, where Chriſt is ſaid *to change* ‡, τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, *our vile body*, or *the body of our humility*, which belongs to, and is expreſſive of the reſurrection of the dead; and where God is ſaid to *quicken* τὰ θνητὰ σώματα ὑμῶν, *your mortal bodies*: Beſides, in the diſcourſe of the apoſtle Paul, concerning the reſurrection, in 1 Cor. xv. a queſtion is aſked, 'How are the dead raiſed ||?

* Locke's Eſſay on Human Under. Vol. I. p. 315. Ed. Sixth.
† Matt. xxvii. 52. ‡ Phil. iii. 21. Rom. viii. 11.
|| 1 Cor. xv. 35, 44.

'and ποίῳ σώματι, with what body do they come? 'And an answer is given, It is sown a natural body, 'and it is raised, σῶμα πνευματικον, a spiritual bo-'dy'. Besides, how can the apostle plainly distinguish, as this author says he does in this discourse, between the dead that shall be raised, and the bodies of the dead, if the bodies of the dead all along are not mentioned?

5. The *instances* of resurrections that are already past, prove that it will be the same body which will be raised at the general resurrection. The saints which arose at the resurrection of Christ, rose with the same bodies which were laid in the graves; for it is said, that 'the graves were opened, and many bodies of 'the saints which slept arose.' Our Lord Jesus Christ arose from the dead with the same body which hung upon the cross, and was laid in the grave, as is evident, from the print of the nails in his hands and feet; nor was it an aërial or spiritual body, as to its substance, for it consisted of flesh and bones, which a spirit does not, and might be felt and handled. Now, Christ's resurrection was an exemplar of the saints; their bodies shall be changed and fashioned like unto his glorious body. Enoch and Elijah were translated into heaven in the very same bodies they had when here on earth; and those which will be alive at Christ's second coming, will be changed, and caught up, in the very same bodies in which they will be found, to meet the Lord in the air, and so shall be for ever with him. Now, it is not reasonable to suppose, that our Lord, who partook of the same flesh and blood with the children of God, should be raised and glorified in the same body, and not they in their same bodies, for whose sake he assumed his; or that some of the saints should have the same bodies they had whilst here, and others not.

6. If the same body is not raised, how will the *end* of the resurrection be answered, which is the glorifying of God's grace in the salvation of his people, and of

his juſtice in the damnation of the wicked? Hence the one is ſaid to 'come forth to the reſurrection of life,' and 'the other to the reſurrection of damnation.' How ſhall every one 'receive the things done in his 'body,' according to that he hath done, 'whether 'it be good or bad,' if the ſame bodies are not raiſed, who have done good or evil? Where would be the juſtice of God, if other bodies, and not thoſe which Chriſt has purchaſed with his blood, the Spirit has ſanctified by his grace, and which have ſuffered for the name of Chriſt, ſhould be glorified: as alſo if other bodies, and not thoſe which have ſinned againſt God, blaſphemed the name of Chriſt, and have perſecuted his ſaints, ſhould ſuffer eternal vengeance, and be puniſhed with everlaſting deſtruction from the preſence of the Lord, and the glory of his power? Where would be the veracity of God, either in his promiſes or threatenings, if the good things he has promiſed, are not beſtowed upon the ſame perſons to whom he has promiſed them, and if the puniſhment he has threatened, is not inflicted on the ſame perſons to whom he has threatened it? for how they can be the ſame perſons, without having the ſame bodies, I do not underſtand. Beſides, what a diſappointment will it be to the ſaints, who are waiting for the adoption, to wit, the redemption of their body, from all weakneſs and corruption, if not that, but another body, ſhall be given them, and be united to their ſouls, and be glorified with them?

In fine, if the doctrine of the reſurrection of the dead, which the ſcriptures of the Old and New Teſtament hold forth, does not intend the reſurrection of the ſame body; it is no other, nor better, than a *tranſmigration of ſouls* in other bodies, which was the old Pythagorean notion.

It is a low and mean quibble, that a man has not the ſame body at one time as at another, becauſe he may be taller or bigger, fatter or leaner, at one time than at another. It is true, that the body has not always the ſame fleeting particles, which are continually changing and altering,

but it has always the ſame conſtituent parts; ſo that a man may be always ſaid to have the ſame body, and to be the ſame man: It is the ſame body that is born that dies, and the ſame that dies that ſhall riſe again. The ſeveral alterations and changes it undergoes, with reſpect to tallneſs or largeneſs, fatneſs or leanneſs, does not deſtroy the identity of the body. If this quibble would hold good in theological controverſies, and in philoſophical diſputes, it might alſo in political affairs; and ſo one that owes another a ſum of money, and has given his note or bond for it, after a term of time, may deny that he owes the other any thing, or that he ever borrowed any thing of him, and that that is his hand writing, ſince he has not the ſame body he had before. A murderer, taken up ſome years after the murder is committed, may plead he is not the ſame man, and that it was not done with the ſame hands he has now, and therefore, in juſtice, ought not to ſuffer. And the ſame may be obſerved in ten thouſand other inſtances, whereby confuſion muſt be introduced into commonwealths, and juſtice and order everted in governments. This obſervation may be ſufficient to ſtop the mouths of ſuch impertinent cavillers, who are ready to aſk ſuch queſtions as theſe: Whether the body, at the reſurrection, will have all the individual particles of matter it ever had? or whether it will be raiſed, as when it was at ſuch an age, or in ſuch a plight? or as it was emaciated by diſtempers, or as laid in the grave? It is enough that it will have the conſtituent parts it ever had, which is ſufficient to ſupport the identity of it. I ſhall now proceed,

IV. To conſider the *particular concern* which God the Father, Son, and Spirit, have in this ſtupendous work. It is a work that a creature is unequal to, and incapable of. It is always aſcribed to God; it is God that raiſes and quickens the dead. If it was ever referred to a creature, it might be well judged incredible;

ble; but it need not be thought incredible that God ſhould raiſe the dead. Now, as all God's works, *ad extra*, are common to all the three Perſons, and this being ſuch an one, they are all three concerned in it. And,

1. God the *Father* is concerned herein. The reſurrection of Chriſt is frequently attributed to him, and ſo is the reſurrection of the ſaints, and are ſometimes mentioned together; the former as the pledge and earneſt of the latter, as ſaith the apoſtle *, 'And 'God hath both raiſed up the Lord, and will alſo 'raiſe up us by his own power;' that is, God the Father has raiſed up the Lord Jeſus, and we may be aſſured that he will alſo raiſe up us, ſince as he is able to raiſe the one, he is able to raiſe the other, and that by his own abſolute, original, and underived power; which aſſurance of faith, in the doctrine of the reſurrection, the apoſtle expreſſes in another place, in ſtronger terms, 'We having the ſame Spirit of faith, 'according as it is written, I believed, and therefore 'have I ſpoken; we alſo believe, and therefore ſpeak, 'knowing that he which raiſed up the Lord Jeſus, 'ſhall raiſe up us alſo by Jeſus, and ſhall preſent us 'with you †:' where alſo the reſurrection of the ſaints is aſcribed to God the Father, who is manifeſtly diſtinguiſhed from the Lord Jeſus, whom he raiſed up, and by whom he will raiſe up the ſaints; not that Chriſt is the Father's inſtrument, or medium of operation, by which he will raiſe the dead: for,

2. *Chriſt*, as God, being equal with the Father, is a co-efficient cauſe of the reſurrection; 'As the Father 'raiſeth up the dead, and quickeneth them, even ſo 'the Son quickeneth whom he will ‡.' He is 'the 'reſurrection and the life,' *i. e.* the Author of the reſurrection unto life; he is the Prince of life, has the keys of hell and death in his hands, and can open the grave at his pleaſure, and call forth the dead; at whoſe all-powerful and commanding voice, all that are

* 1 Cor. vi. 14. † 2 Cor. iv. 14. ‡ John v. 21.

are in the graves ſhall come forth; which will be a further proof both of his omnipotence and omniſcience: this will ſhew that he is the Almighty, ſince he can 'change our vile body, that it may be faſhi-'oned like unto his glorious body, according to the 'working, whereby he is able even to ſubdue all things 'to himſelf;' and that he knows all things, and is that living Word, before whom every creature is made manifeſt, and all things are naked and opened: for if he was not omniſcient, he could not know where every particle of matter is lodged; and, if he was not omnipotent, he could not collect them, range them in their proper places, and unite them together. That he is equal to this work, we may conclude, from the reſurrection of his own body; he had power to lay down his life, and take it up again: he raiſed up the temple of his body, after it had been deſtroyed three days, and ſo was 'declared to be the Son of God with 'power, according to the Spirit of holineſs, by the 'reſurrection from the dead.' As he is the Mediator, he is the meritorious and procuring cauſe of the reſurrection; there is an influential virtue in his reſurrection, not only on the juſtification and regeneration of his people, but alſo upon their reſurrection from the dead. He is 'the firſt fruits of them that ſlept;' the pledge and earneſt of the ſaints reſurrection: they are in a ſenſe riſen with him, and ſhall certainly be raiſed by him, in virtue of their union to him, as their riſen Lord. As man, his reſurrection is the pattern and exemplar of the ſaints, their bodies ſhall be faſhioned like to his; as his body was raiſed incorruptible and immortal, powerful and glorious, ſo ſhall theirs, in ſuch manner, as never to die more, or ſee corruption, or be attended with diſtempers and death.

3. God the *Holy Ghoſt* has a joint and equal concern with the Father and the Son in this amazing work. The reſurrection of Chriſt is the act of all the three Perſons: The Father glorified his Son by raiſing him from the dead; he 'raiſed him from the 'dead,

'dead, and gave him glory.' Chriſt of himſelf took up the life, which he had laid down; and though he was 'put to death in the fleſh,' yet 'was quickened 'by the Spirit:' ſo the reſurrection of the ſaints from the dead, will be the act of all the three Perſons, not only of the Father and the Son, but alſo of the Spirit; for 'if the Spirit of him that raiſed up Jeſus from the 'dead, dwell in you, he that raiſed up Chriſt from 'the dead, ſhall alſo quicken your mortal bodies by 'his Spirit that dwelleth in you *.' The bodies, as well as the ſouls of the ſaints, are united to Chriſt, by virtue of which union the Spirit of Chriſt dwells in them; not in their ſouls only, but in their bodies alſo: 'What! know ye not that your body is the 'temple of the Holy Ghoſt, which is in you †?' Now, as the union between Chriſt and his people is not diſſolved by death, ſo neither does the Spirit of God forſake the dead bodies of the ſaints, or neglect to take care of them; the duſt of the ſaints is under his peculiar care and guardianſhip; and, at the laſt day, the Spirit of life from God, ſhall enter into them, and they ſhall live and ſtand upon their feet.—Thus all the three divine Perſons, Father, Son, and Spirit, will be concerned in the reſurrection of the juſt.

The means by which God will do this great work, and the time when he will do it, the ſcriptures are not altogether ſilent about. As to the *means*, we are told, that 'all that are in the graves ſhall hear his (*i. e.* Chriſt's) voice, and ſhall come forth ‡;' that 'the Lord himſelf ſhall deſcend from heaven with a 'ſhout, with the voice of an arch-angel, and with 'the trump of God, and the dead in Chriſt ſhall riſe;' and that the 'trumpet ſhall ſound ‖, and the dead ſhall

* Rom. viii. 11. † 1 Cor. vi. 19.

‡ John v. 28, 29. 1 Theſſ. iv. 16. 1 Cor. xv. 52.

‖ The Jews have a notion that a trumpet ſhall be blown at the time of the reſurrection, as was at the giving of the law, which ſhall quicken the dead. Vide Targ. Jon. in Exod. xx. 18. & Mechilta in Kettoreth Haſſammim in ib. & Abarbinel. Maſhmiah Jeſhuah, fol. 11. 4.

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'be raiſed incorruptible;' but whether by the voice of Chriſt and the arch-angel, the ſhout, and the trumpet of God, we are to underſtand ſo many ſeveral diſtinct things, or one and the ſame thing, is not eaſy to determine. The voice of the arch-angel, who ſhall deſcend with Chriſt, may be called the voice of Chriſt, becauſe formed at his command; the ſame may be ſignified by the trumpet of God, which ſhall be ſounded, and that may be ſignified by the ſhout which ſhall be made, either by the arch-angel alone, or by all the angels with him, and this ſhout no other than ſome violent claps of thunder, which are the voice of God *; like thoſe which are heard when God deſcended on mount Sinai, and gave the law from thence, which, perhaps, were formed by the miniſtry of angels: And this the apoſtle Peter may deſign, when he ſays, 'The 'heavens ſhall paſs away with a great noiſe, and the 'elements ſhall melt with fervent heat †:' or, by the voice of Chriſt, may be meant an audible and articulate voice of his, ſo powerful, as to reach all that are in their graves; ſuch as that was which was heard at the grave of Lazarus, where 'he cried with a loud 'voice, Lazarus, come forth;' or as that which Saul heard from heaven, ſaying, 'Saul, Saul, why perſe-'cuteſt thou me?' or as John head, which he ſays, 'was as the voice of many waters:' or, perhaps, the voice of Chriſt may deſign the power of Chriſt, which ſhall be exerted upon, and ſhall be felt and perceived by all that are in their graves, when the arch-angel ſhall ſound the laſt trumpet, attended with the ſhout of all the reſt of the angelic hoſt.

As for the *time* when the dead ſhall be raiſed, it cannot be exactly fixed, nor does it become us curiouſly to enquire into it: 'It is not for us to know

* See Lightfoot, Vol. I. p. 680. who rightly obſerves, from Talmud Shanhed. fol. 97. 1. that it is ſaid, that there will be *voices* and *thunders* a little before the coming of the Meſſiah, which the Gloſſe upon the place interprets of the voices of the Son of David. See alſo Megillah, fol. 17. 2.

† 2 Pet. iii. 10.

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'the times and the ſeaſons, which the Father hath put 'in his own power *.' As no man knows the day and hour of judgment, ſo no man knows the day when the dead will be raiſed. In general, it is ſaid, that 'it will be in the laſt day, and at the coming of Chriſt †,' at which time the dead in Chriſt ſhall riſe firſt; that is, they ſhall riſe before the wicked, which will be the firſt reſurrection ‡: Not that the martyrs ſhall riſe before the reſt of the righteous, but all the righteous ſhall riſe at Chriſt's coming; but whether their riſing will be ſucceſſive, or be at once, in a moment, is not very material. The change that will be made on the living, will be in a moment, in the twinkling of an eye: but it is not ſo manifeſt, that the reſurrection of the dead will be ſo quick and ſudden, but rather that it will be ſucceſſive; ſince it is ſaid, 'Every man 'in his own order ſhall be raiſed ‖;' which may be underſtood either of order of time, ſo that they that died firſt, ſhall be firſt raiſed; or of dignity, ſo that thoſe who have been the moſt eminent for gifts, grace, uſefulneſs, *&c.* ſhall be firſt called forth out of their graves, which, perhaps, may be the differing glory that will be upon the ſaints at the reſurrection; of which the apoſtle ſpeaks, ſaying, 'There is one glo-'ry of the ſun, and another glory of the moon, and 'another glory of the ſtars; for one ſtar differeth 'from another ſtar in glory, ſo alſo is the reſurrection 'of the dead §.'

There are many curious and needleſs queſtions which are aſked concerning the reſurrection, and the ſtate of thoſe who are raiſed; as, whether abortions, or untimely births, ſhall be raiſed? at what age, and

* Acts i. 7. † John vi. 39, 40, 44, 54. and xi. 24. 1 Cor. xv. 27.

‡ The Jews are of opinion, that the righteous ſhall riſe firſt, eſpecially thoſe who die and are buried in the land of Canaan. Vide Talmud Jeruſ. Tract. Celaim in En Yaacob, fol. 4. 2. & Gloſſ. in ib. Bereſh. Rabba, Paraſh. 96. fol. 83. 4. Ed. Amſtelod. Zohar. in Gen. fol. 68. 4. & 83. 1. & 100. 3.

‖ 1 Cor. xv. 23. § Ver. 40, 41.

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in what ſtature the dead ſhall riſe? whether with their preſent deformities or not? whether there will be any diſtinction of ſexes? and whether perſons ſhall know one another? —But theſe I ſhall not give myſelf the trouble to anſwer, but paſs on to that which will be more uſeful; which is,

V. And laſtly, To ſhew the *importance* and *uſe* of this doctrine.

1*ſt*, I ſhall conſider the *importance* of it. It is a fundamental article of the Chriſtian faith; it is called 'the foundation of God, which ſtands ſure *;' though ſome deny it, and others endeavour to ſap it, but none can deſtroy it: It is reckoned among the firſt principles of the doctrines of Chriſt †, and is joined with eternal judgment, which it precedes, and in order to which it is abſolutely requiſite. The reſurrection of Chriſt ſtands and falls with it; for 'if there 'be no reſurrection of the dead, then is Chriſt not 'riſen; and if Chriſt be not riſen, then is our preach-'ing vain, and your faith is alſo vain ‡.' The whole goſpel is connected with it; if there is no truth in this, there is none in that. As the doctrine of the reſurrection receives confirmation from the doctrines of perſonal election, the gift of the perſons of the elect to Chriſt, the covenant of grace, redemption by Chriſt, union with him, and the ſanctification of the Spirit, ſo theſe can have no ſubſiſtence without ſuppoſing that. If the dead riſe not, there can be no expectation of a future ſtate; 'Then they alſo which 'are fallen aſleep in Chriſt are periſhed ‖.' And ſo there is no difference between them and the brutes, 'As the one dieth, ſo dieth the other;' and if this be the caſe, 'if in this life only we have hope in 'Chriſt, we are of all men moſt miſerable §.' Beſides, as has been obſerved, the reſurrection is abſolutely neceſſary to eternal judgment: without it the judg-

* 2 Tim. ii. 19. † Heb. vi. 1, 2. ‡ 1 Cor. xv. 13, 14.
‖ 1 Cor. xv. 18. § Ver. 19.

ment cannot proceed; for how ſhould 'every one re-'ceive the things done in his body, according to that 'he hath done, whether it be good or bad,' if his body is not raiſed. To ſay no more, practical religion much depends upon the truth of this doctrine; the denial of it muſt open a door to all manner of licentiouſneſs. The oppoſers of this doctrine have been obſerved, in all ages, to be very bad livers *; and, indeed, it need not be wondered at, it is a natural conſequence, 'If the dead riſe not, let us eat and drink, 'for to-morrow we die †.' On the other hand, where this doctrine is firmly believed, and ſtrictly attended to, there will be a ſtudious concern to glorify God, by a becoming life and converſation. This may be obſerved in the experience and practice of the apoſtle Paul, which he delivers in theſe words, 'And have 'hope towards God, which they themſelves alſo al-'low, that there ſhall be a reſurrection of the juſt and 'unjuſt; and herein, ſays he, ἐν τούτῳ, upon this 'account, do I exerciſe myſelf to have a conſcience 'void of offence toward God and toward man ‡.'

2*dly*, I ſhall now conſider the *uſe* of this doctrine; whatever is important, and of moment, muſt be uſeful. This doctrine is of uſe,

1. For *inſtruction*. It ſerves to enlarge our views of the divine perfections; as the immutability of God in his purpoſes; his faithfulneſs in his promiſes; his omniſcience, which extends to all creatures, and every thing that belongs to them; and his omnipotence, which nothing can withſtand. Thoſe who deny the reſurrection, muſt not only be ignorant of the ſcriptures, but of the power of God, as the Sadducees were.—This doctrine teaches us to think highly of Jeſus Chriſt, as God over all, bleſſed for ever, as poſſeſſed of all divine perfections; ſince he is the reſur-

* Nemo enim tam carnaliter vivit, quam qui negant carnis reſurrectionem. Negantes enim ejus paenam, deſpiciunt & diſciplinam. Tertull. de Reſurrect. c. 11. p. 386.

† 1 Cor. xv. 32. ‡ Acts xxiv. 15, 16.

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rection and the life, the firſt fruits of them that ſlept; he is the efficient cauſe by whom, and the meritorious cauſe through whom, and the exemplar according to whom the reſurrection of the ſaints will be.—The concern which the Holy Spirit has in our reſurrection, may ſerve to endear him to us, and teach us not to grieve him, by whom we are 'ſealed unto the day 'of redemption,' *i. e.* of our bodies from corruption and death; he not only ſanctifies our bodies, and dwells in them, but has the care of our duſt, and will quicken it at the laſt day.—What an inſtruction is this doctrine to faith and truſt in God, Father, Son, and Spirit? If God can and will raiſe the dead, what is it he cannot do? Faith ſhould not ſtagger at any thing which God has promiſed to perform, or be diſcouraged at any difficulties in its way, or at any trials and afflictions it meets with.—The conſideration of this, that God quickens the dead *, quickened Abraham's faith, ſo that he 'ſtaggered not at the promiſe 'through unbelief,' though there were difficulties attending it inſuperable to nature. And when the apoſtles had the ſentence of death in themſelves, they were directed not to truſt in themſelves, 'but in God, 'which raiſeth the dead, who, ſay they, delivered us 'from ſo great a death, and doth deliver; in whom 'we truſt that he will yet deliver us †.'—Moreover, this doctrine may teach us, that all due and proper care ought to be taken of our bodies, both whilſt living, and when dead. All proper care ought to be taken of them whilſt living; though they are not to be pampered, they are not to be ſtarved: They are to be fed and clothed, according to the bleſſings of life, which God beſtows upon men, provided the bounds of moderation and decency be obſerved; for to tranſgreſs theſe by luxury and intemperance, is not to uſe our bodies well, but to abuſe them: And when the body is dead, care ought to be taken that it be de-

* Rom. iv. 17,—20. † 2 Cor. i. 9, 10.

cently interred, which may be confirmed by the examples of Abraham, Joſeph of Arimathea, and others.

2. This doctrine is of uſe for *conſolation*. The day of the reſurrection will be a day of conſolation to the ſaints. Hence the Syriac verſion reads thoſe words of Martha, 'I know that he ſhall riſe again, in the reſurrection at the laſt day*;' Thus, 'I know that he 'ſhall riſe again, in the conſolation at the laſt day.' Then will be the conſummation of the ſaints joy and comfort, and a believing view of it now muſt be very delightful to them; as they are waiting for the adoption, to wit, the redemption of the body, ſo they may lift up their heads with joy, becauſe this their redemption draweth near. The conſideration of this doctrine muſt be a great ſupport to ſaints under trials and afflictions, under diſeaſes and diſtempers of body, in the views of death, and the ſeveral changes the body ſhall undergo after death; I ſay, it muſt be a very comfortable conſideration, that, in a little time, all theſe trials will be ended; there will be no more diſeaſes, nor death: And tho' the body, for a while, ſhall be the food of worms, and return to its original duſt, yet it ſhall be raiſed immortal and incorruptible, powerful and glorious; 'This mortal muſt put on immortality, and 'this corruption muſt put on incorruption;' and in our fleſh ſhall we ſee God, and enjoy the company of angels and ſaints.—To conclude: This doctrine muſt be of great uſe to ſupport perſons under the loſs of near relations; when they conſider, that though they are dead, they ſhall riſe again; though they have parted with them, it is but for a time; and therefore they ſhould not 'ſorrow, even as others, which have no 'hope†: for if we believe that Jeſus died, and roſe 'again, even ſo them alſo which ſleep in Jeſus, will God 'bring with him; wherefore we may comfort one ano-'ther with theſe words, and ſo ſhall we be ever with 'the Lord.'

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* John xi. 24. † 1 Theſſ. iv. 14, 17, 18.

A

VINDICATION

OF THE

EVANGELICAL DOCTRINE

OF

MAN's SALVATION

BY THE

FREE GRACE OF GOD,

FROM THE CHARGE OF

Promoting Licencioufneſs.

By Mr. ABRAHAM TAYLOR,

Miniſter of the Goſpel.


BRITISH MUSEUM

The DOCTRINE *of* FREE GRACE *Vindicated from the* CHARGE *of promoting* LICENTIOUSNESS.

ROM. V. 20, 21. VI. 1, 2.

Where ſin abounded, grace much more abounded; that as ſin has reigned to death, ſo grace might reign, through righteouſneſs, to eternal life, by Jeſus Chriſt our Lord. What ſhall we ſay then? ſhall we continue in ſin, that grace may abound? God forbid: how ſhall we, who are dead to ſin, live any longer in it?

WHEN rational creatures rebel againſt their righteous and mighty Maker, they cut themſelve off from all right, to claim any benefit or bleſſing at his hands: They deſerve nothing from him, but wrath and indignation; and if they are recovered from the ruin they have brought on themſelves, and are made partakers of ſalvation, it is from the good pleaſure of his will; and it muſt be in a way that does not injure his perfections. God foreknew the fall of creatures, indued with reaſon; and it lay entirely in his breaſt, whether he would provide for their reſcue, or for the deliverance of any number of them, or whether he would leave them, to feel the bitter conſequences of their apoſtacy: If the laſt is ſuppoſed, he acts no injuſtice, for he gives them no more than their deſerts. When a numerous company of the mighty potentates of heaven, conſpired againſt the higheſt, under Satan's banner, proudly thinking to be more glorious than God had made them, he, who brought them into being, by the word of his power, caſt them out of thoſe thrones of honour, in which they ſat exalted, baniſhed them his preſence, and doomed them to ſuffer eternal years of

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woe and pain. He had not a thought of mercy towards the princes of light, when rebellion roſe among them, but entirely caſt them off, and has reſerved them in everlaſting chains, under darkneſs, to the judgment of the great day, at which time fulneſs of torment will be inflicted upon them, and they will not be ſuffered to range about the world, as they do at preſent, but will be ſhut up in that priſon, where ſorrow will take up its abode, and where deſpair will for ever keep up the horrors of its gloomy reign.

No one, who owns the ſcriptures, ever had the face to charge God with injuſtice, for condemning the morning ſtars to blackneſs and darkneſs. He might, without any ſtain to his honour, have left the whole race of ſinful men to deſtruction; for they, after tranſgreſſion, have no more claim to his favour, than the devils: But he was pleaſed to chooſe a remnant of them, in whoſe ſalvation he might make known the riches of his grace. That this might be done, without injury to his other perfections, he appointed Chriſt to be the Redeemer, to ſatisfy his juſtice, and ſo to procure for thoſe for whom he died a freedom from all evil, and a title to all good. The ſalvation of ſinners, whether we regard it, in its platform from eternity, or in its being actually brought about in time, or in its entire completion at the great riſing day, is all by the grace of God, and on account of what Chriſt has done and ſuffered, and is not in the leaſt owing to any thing which is in man, or is done by him. The revelation which gives an account of man's ſalvation by grace, is what is properly ſtiled *the goſpel of God*; and when men hear the evangelical doctrine opened and unfolded, unleſs the Holy Spirit leads them to the knowledge of the truth, they either riſe up with rage againſt it, or they abuſe it. Conceited mortals, who are for working out their ſalvation by their own ſtrength, cannot bear that the glory of it ſhould be given entirely to the grace of God, and not partly to their feeble endeavours; therefore they

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are filled with hatred againſt the doctrine of grace, and wickedly and maliciouſly charge it with opening a door for licentiouſneſs; and in drawing this ſpiteful indictment, againſt the glorious goſpel of the bleſſed Jeſus, it is to be feared, they have been not a little ſtrengthened by the odious conſequences, which are ſometimes attempted to be deduced from it, by ſuch as wreſt it, to countenance their immoralities. Theſe, becauſe they do not care to leave their ſins, or to practiſe the difficult duties of repentance, ſelf-denial, and mortification, have been ready to ſay, that if ſalvation is by grace, they ſhall certainly be ſaved, ſeeing they are elected, however they live; but herein they diſcover their great ignorance of the deſign of God, in the Chriſtian ſcheme of ſalvation, which was not barely to debaſe man, and to exalt Chriſt, but to advance holineſs.

The great apoſtle of the Gentiles, in the words which have been choſen to ſpeak from, declared, that when ſin had brought men under the deſert of eternal deſtruction, and ſo had abounded and reigned to death, grace much more abounded, to bring about the ſalvation of men, and ſo reigned to eternal life; but that it only reigned in a way of righteouſneſs, becauſe God would not diſhonour his perfections; and that therefore it could reign to life no other way than by Chriſt, who could, by his active and paſſive obedience, ſatisfy the offended juſtice of God, and procure eternal life for ſinners. He was ſenſible, that when he had aſſerted, that the grace of God was glorified, in the ſalvation of them who had tranſgreſſed, ſome perverſe creatures might plead, that the more men ſin, the more the grace of God is glorified in their ſalvation; and might hence infer, that they may abound in ſin, that more glory may be brought to the grace of God: He therefore put the queſtion, whether men might continue in ſin, that grace might abound? which he anſwered in the negative, in a way that ſhewed his utmoſt abhorrence of the vile ſuggeſtion;

tion; and, to ſupport his anſwer, he added a very ſtrong argument, in the form of a queſtion, to let us know, that it was morally impoſſible, that if we are dead to ſin, we can continue in the wilful commiſſion of iniquity. This accompliſhed miniſter of Chriſt, at the ſame time that he advanced the grace of God, took care to guard his doctrine againſt the pernicious conſequences, which vain and ignorant pretenders might draw from it: He, when he exalted grace, recommended holineſs, as neceſſary: He acted like a wiſe maſter builder, who does not beſtow a great meaſure of garniture on the front of the ſtructure, which he rears, and leaves the other parts entirely without ornament, but takes care that the whole edifice be well proportioned and compacted together, and that all the parts of it be ſet off in the beſt manner.

It has been common at all times, and never more than in our day, for the opinionated ſons of fleſh to rail at the doctrine of ſalvation by grace, and to charge it with encouraging licentiouſneſs; therefore, to vindicate this glorious doctrine againſt ſo vile and diabolical a calumny, cannot be unſeaſonable or improper: And it may, very eaſily, be made to appear, that there is not the leaſt foundation for ſuch an unrighteous accuſation. In doing of which,

I. I ſhall ſhew what we underſtand by the ſcripture doctrine of *man's ſalvation by the free grace of God*, and ſhall give a ſhort ſummary of thoſe evangelical points, which we take in our notion of it; in doing of which, I ſhall evince, in the general, that it does not encourage licentiouſneſs.

In the oracles of truth, the ſalvation of men is attributed to the *free* and the *abundant grace of God*. The apoſtle Paul has declared, that the deſign of God in ſaving ſinners, was to diſplay the riches of his grace, in the following remarkable paſſage; 'God, 'who is rich in mercy, for the great love wherewith 'he loved us, when we were dead in ſins, has quick-

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'ened us;—that he might ſhew the exceeding riches 'of his grace, in his kindneſs towards us through 'Chriſt; for by grace are you ſaved, through faith, 'and that not of yourſelves, it is the gift of God, not 'by works, leſt any one ſhould boaſt *.' It is not by the works of the law, but by free mercy, that we are ſaved; for we are told, that 'the kindneſs and love 'of God our Saviour appeared in that, not by works 'of righteouſneſs, which he had done, but according 'to his mercy he ſaved us †.' It is, to the comfort of all that are weary, and heavy laden with the burden of ſin, declared, that 'the grace of God, and the 'gift by grace, which is through one, even Jeſus 'Chriſt, has abounded to many; and that they who 'receive abundance of grace, and the gift of righte-'ouſneſs, ſhall reign in life by one, even Jeſus Chriſt ‡.' All ſaving bleſſings are conveyed to us in and through Chriſt, becauſe he purchaſed them for us, by the infinite merit of his obedience and death; yet ſalvation is aſcribed to rich, free, and abundant grace, becauſe it was by grace that we were appointed to ſalvation, and it was love which provided a Redeemer for us, who might ſatisfy infinite juſtice for us, when we were guilty, might reconcile us, when we were enemies, and might ſave us, when we were loſt; that ſo grace might reign, through righteouſneſs, in our recovery from ruin.

Salvation, taken in the general, is aſcribed to the grace of God, in the ſacred volumes; and farther, all the principal parts of it, ſuch as election, juſtification, regeneration, and effectual calling, and the conſummating our happineſs, are declared to be from grace. If we conſider the heirs of ſalvation, as choſen by God, and predeſtinated to eternal glory, it is from his ſovereign grace; it is expreſsly ſaid, 'God has 'choſen us in Chriſt, before the foundation of the 'world; having predeſtinated us to the adoption of 'children, though Jeſus Chriſt, to himſelf, according 'to

* Eph. ii. 4,—9. † Tit. iii. 4, 5. ‡ Rom. v. 15, 17.

'to the ſovereign pleaſure of his will, to the praiſe of 'the glory of his grace*.' If we regard thoſe who are redeemed from wrath, as having their ſins forgiven, and being juſtified, it muſt be granted, that it is becauſe of the active and paſſive obedience of Chriſt, imputed to them, and is the reward of his merit; but if we bear in mind, that it was grace which provided a righteouſneſs of infinite value, and which imputes it to us, we cannot wonder to find it declared in ſcripture, that 'in Chriſt we have redemption through his 'blood, the forgiveneſs of ſins, according to the rich-'es of God's grace;' that 'we are juſtified freely by 'grace, through the redemption purchaſed by Chriſt, 'and, being ſo, are made heirs, according to the 'hope of eternal life†.' If we view ſuch as are delivered from the power of indwelling ſin, as born again, as turned from darkneſs to light, and as effectually called, we muſt, if we believe the authority of God's word, own, that they are indebted for their regeneration, their converſion, and their holy vocation to free and efficacious grace, and ſovereign diſtinguiſhing mercy. The ſcriptures of truth have told us, that it is 'God the Father, who, according 'to his abundant mercy, has begot us again to a live-'ly hope, and to an inheritance incorruptible, unde-'filed, and never fading;' that it is 'according to 'his mercy that he ſaves, by the waſhing of regene-'ration, and renewing of the Holy Spirit;' that 'it 'is through the tender mercies of our God, that the 'day-ſpring from on high has viſited us, to give light 'to them that ſit in darkneſs, and in the ſhadow of 'death, to guide our feet into the way of peace;' that it is God 'who has ſaved us, and called us with a ho-'ly calling, not according to our works, but according 'to his own purpoſe and grace, which was given us 'in Chriſt Jeſus, before the foundation of the world, 'but is ſince made manifeſt, by the appearing of 'Chriſt

* Eph. i. 4, 5, 6. † Eph. v. 7. Rom. iii. 24. Tit. iii. 7.

'Chriſt in the fleſh *a*.' If we let our thoughts go on to the conſummating of the deſign of God and Chriſt, in perfect bleſſedneſs being conferred on thoſe who are juſtified and ſanctified, we muſt ſtill confeſs, that they are indebted for the crowns of glory, which they will wear, in the country of light, to abundant mercy and rich grace; for we are aſſured, 'that grace 'muſt reign through righteouſneſs to eternal life *b*;' and that this, let it be ever ſo great a bleſſing, is the free gift of God: So that whether we conſider our ſalvation as it was decreed by God before time, as it was purchaſed by Chriſt, in the fulneſs of time, as it is begun in the day of God's power, or as it is completed when we leave the body, we muſt own, that it is all of grace, and is the gift of grace.

As God, in ſaving ſinners, deſigned to glorify his free grace, and to make his undeſerved goodneſs appear in its full beauty, ſo one great end he had in view was, to promote holineſs. All the ſeveral parts of ſalvation are mentioned in ſcripture, as what ſhould ſtir us up to abound in holineſs and good works: If we are *elected* by God, it is that 'we may be holy 'and blameleſs before him in love *c*;' and if we reap the benefits of electing *love*, it is 'through ſanctification of the Spirit to obedience:' If Chriſt *gave himſelf for us*, it was that 'he might redeem us from all iniquity, and purify us to himſelf a peculiar people zealous of good works *d*:' If we are *ranſomed*, not with *corruptible things*, but with the *precious blood of Chriſt*, it is, that 'we may be delivered from a vain converſation, and may paſs the time of our ſojourning here below in fear *e*:' If we are *bought with a price*, it is that we may 'look upon ourſelves to be no longer our own,' but may be ſenſible of the obligations we are under to 'glorify God in our bodies

a 1 Pet. i. 3. Tit. iii. 5. Luke i. 78, 79. 2 Tim. i. 9, 10.
b Rom. v. 21. vi. 23. *c* Eph. i. 4, 5. 2 Theſſ. ii. 13.
1 Pet. i. 2. *d* Tit. ii. 13. *e* 1 Pet. i. 17, 18, 19.

'and ſpirits, which are his *a*:' If we are *new formed by God*, it is 'for himſelf, that we may ſhew forth 'his praiſe *b*:' If we are made *partakers* of a *ſpiritual vocation*, it is, that as he, who has called us, is holy, 'we may be holy in all manner of converſation *c*:' If we receive the *earneſt* of a kingdom that cannot be ſhook, we muſt 'ſerve God acceptably, and with ho-'ly fear *d*:' If we are brought to *ſee God in the light of glory*, it is not without 'following after holineſs *e*:' If we enter within the *gates of the heavenly city*, and *eat of the tree of* LIFE *f*, we muſt be ſuch as 'do God's 'commandments,' and do not 'give way to impu-'rity, or love to make a lie.'

We find the ſcripture is far from ſuppoſing, that man's being indebted to free grace, for all the parts of his ſalvation, is any encouragement to act licentiouſly, it aſſerts, that if man is made partaker of the benefits, which are the fruits of undeſerved love, he is by this laid under obligations to be holy *g*, and to abound in good works; that he may manifeſt, that he has had imparted to him the gifts of mercy; that he may ſhew his gratitude to the author and giver of the things which relate to his everlaſting peace, by living to his praiſe; and that he may have a meetneſs to inhabit the pure and incorruptible realms, where he ſhall ſee his Redeemer as he is. When men think, that aſcribing the ſalvation of ſinners to the free grace of God, has a tendency to looſe the bands of duty, it is becauſe they have no right knowledge of the doctrine of grace, and becauſe they talk of what they do not underſtand. We may take a ſummary view of thoſe evangelical truths, which are comprehended in what is commonly called *the doctrine of man's ſalvation by grace*, in the following ſix articles.

a 1 Cor. vi. 20. *b* Iſa. xliii. 21. *c* 2 Pet. i. 15.
d Heb. xii. 28. *e* Ibid. ver. 14. *f* Rev. xxii. 14, 15.
g Concerning the obligations which lie upon men to be holy, ſee Mr. Richard Taylor's excellent diſcourſe of the Neceſſity of Holineſs, at the end of his ſcripture doctrine of Juſtification, p. 234,—268, in the ſecond volume of his works.

I. The

1. The very notion of ſalvation includes in it the *need* the perſons have to be ſaved, who are the ſubjects of it; for if there had been no tranſgreſſion, there would have been no need of a reſtoration; ſo that if we ſuppoſe men are not happy, without ſalvation, we muſt allow, that, in themſelves, they are in a miſerable condition. God made man upright, and he came pure out of his Maker's hands; who entered into a covenant of works with him, and all his poſterity in him, as a common head, promiſing life, on condition of perfect obedience: This covenant our common father broke, by ſinning againſt God; by this apoſtacy, he, and we in him, fell from original righteouſneſs, loſt communion with God, and ſo became dead in ſin; the guilt of the firſt Adam's ſin is imputed to all his poſterity, and a corrupt nature is derived to them, whereby they are averſe to all good, and prone to all evil. Having fallen from God, it is not poſſible for us to reſtore ourſelves; for all the good we can do, is previouſly owing to God, by the law of creation, and ſo cannot make atonement for what we omit: But, ſetting this aſide, our minds are darkened, our wills are filled with enmity againſt God, and our affections run aſtray from him; ſo that when we do what is materially good, we do not act from a principle of love to our ſupreme Law-giver, we regard not his will, neither do we make his glory our end. The conſequence of all this is, that the moſt High will not manifeſt his mercy to us, on account of any thing in us, or any thing done by us: We are debtors to his juſtice, and muſt fall victims to his anger, unleſs he is pleaſed, out of his ſovereign free love, to remember us in our low eſtate, and provide for our recovery, in a way not derogatory to his perfections, and not inconſiſtent with his maintaining his own honour.

2 God foreknew the *fall of man*, and knew how to turn it to his own glory; he, in his ſovereign pleaſure, thought fit not to leave the whole of the human

race to periſh: A certain determinate number he choſe in Chriſt to ſalvation, without foreſight of good works, as cauſes moving him hereto, but according to the good pleaſure of his will: Theſe he has predeſtinated, to be conformed to the image of his Son, that in time they may be holy and blameleſs before him; and that, at the end of their days, they may be happy with him. For the ſalvation of his elect, God the Father provided, before the world began, in entering into a covenant with God the Son, as their Head, and with them in him: This covenant being made between two immutable Perſons, is invariable; and the moſt ample proviſion is made for the ſalvation of ſuch as were repreſented by Chriſt; ſeeing their welfare is not made to depend on uncertain conditions to be performed by them, but all things are promiſed freely to be, by grace, wrought in them, in due time, relating to holineſs and happineſs.

3. Our Lord Jeſus Chriſt, our Surety and Redeemer, in the *fulneſs of time*, appeared in the fleſh, and, being God as well as man, offered a ſatisfaction of infinite value to the offended juſtice of his Father, by fulfilling the law, and ſuffering death, for the ſins of his people: And all that are juſtified before God, are juſtified freely by his grace, through the redemption purchaſed by Chriſt. The active and the paſſive obedience of the Redeemer is imputed to them, as their ſole juſtifying righteouſneſs; and for the ſake of this only their ſins are forgiven, and their perſons are accepted as righteous in the ſight of their Judge, and not for the ſake of faith, repentance, or ſincere obedience. Faith is wrought in their hearts, to receive Chriſt, and to reſt upon him; and as it is employed in juſtification, it only looks to him as a Prieſt, dying for ſin, and atoning for tranſgreſſion: But, in the full compaſs of it, it receives him in all his offices; it obeys him as a Prophet, and ſubmits to him as a King; though he delivers from the curſe of the law, as a broken covenant of works, yet he never deſigned

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to abrogate it, as a rule of life, and to ſubſtitute in its room a new remedial law of grace, which, inſtead of perfect righteouſneſs, requires ſincere obedience, as a condition of God's favour.

4. *Regeneration* is not owing to man's power, will, or abilities; but he is renewed, or new-created, by the power of the Holy Spirit, who enlightens his mind, renews his will, and purifies his affections. This is a work of grace, and he is altogether paſſive in it: But the deſign of this work upon him is, that he may be converted, or rendered active to every good work, and may be ſanctified, or live to the praiſe and glory of God. The Holy Spirit, who is the efficient cauſe to work all grace in ſuch as are born from above, enables them to repent of their ſins, to reſiſt indwelling corruption, and Satan's temptations, to abound in good works, and to practiſe the duties of mortification and ſelf-denial, with a view not of mens applauſe, but of advancing God's glory in the world, and from a deſire of ſhewing their gratitude to the Father, who choſe them to holineſs and ſalvation; to the Son, who redeemed them from wrath and a vain converſation; and to the Spirit, who new forms them for himſelf, that they may ſhew forth his praiſe.

5. Such as are *ſanctified*, are not left to carry on, by their own power, the work which they could not begin, but they are enabled, by the Holy Spirit, to hold on their way in the paths of duty: Having continual ſupplies from him, as a Spirit of grace; they advance from lower to higher degrees of holineſs, they go from ſtrength to ſtrength; they fight the good fight of faith, and finiſh the courſe of godlineſs laid out for them: When they depend on the aids of divine grace, they move not with a heavy pace, and with ſlow ſteps, but they go on with freedom and vigour; forgetting the things that are behind, they reach after the things which are before, and they eagerly follow after holineſs; without which none can ſee God, by the light of faith, here, for their com-

ſort; or in the light of glory, hereafter, for the conſummating their eternal happineſs.

6. When true believers have finiſhed their *work of faith*, and their *labour of love*, grace, which laid the foundation of their happineſs in the decree of election, and in the covenant between the Father and the Son, lays on the top-ſtone of their ſalvation in glory. The good Spirit conducts them to the land of uprightneſs, where no unruly motion will ever diſturb the quiet of their breaſts, but where, in ſinleſs innocence, they will ſpend a happy eternity; and, with a perfectly holy frame, will, to everlaſting, engage in God's ſervice, without the leaſt inclination to deviate from him.

If we reſpect our ſalvation, as ordered by God from eternity, it was by grace, but that we might be holy; if we conſider it as coming to us freely, as the reward of Chriſt's purchaſe, it was that we might be conformed to his image, and might act in obedience to him, as his peculiar people; if we view it as it is applied to us by the Spirit, it is that we may be holy here, though not perfectly holy, and that we may be completely holy hereafter, in a better world. Though ſalvation is by grace, yet holineſs is a neceſſary and eſſential part of it; and it was never the deſign of God to manifeſt his grace, without bringing ſuch as are the ſubjects of it to bear ſome reſemblance to himſelf in purity.

Seeing matters ſtand thus, it is only ignorance of the doctrine of grace, which makes ſome men charge it with opening a door to licentiouſneſs, or relaxing the obligations to duty; and which makes others draw odious and falſe conſequences from it, to encourage themſelves in lazineſs and immoralities. Did God the Father chooſe the heirs of glory to holineſs, as well as happineſs? Did God the Son redeem them, by his precious blood, that they might be zealous of good works? And does God the Holy Spirit renew them, in the whole frame of their minds, that they may walk in the paths of purity, and in the ways of uprightneſs?

rightneſs? And will any, who deſire to be made partakers of ſalvation, venture to run counter to the end the ſacred Three had in view, as they took their different parts, in contriving, procuring, and effecting the happineſs of ſuch as are reſcued from deſtruction? Are believers choſen, redeemed, and renewed that they may be holy, though not becauſe they are holy? And can any have the face to ſay, that holineſs, which was deſigned to be promoted in election, in redemption, and in regeneration, is not abſolutely neceſſary, if it muſt not be made the cauſe or condition of ſalvation? It is only by reaſon of mens pride and vanity, which put them upon deſiring to be their own ſaviours, that they are ſo forward to arraign the doctrine of grace, which leaves no room for boaſting, as being an unholy doctrine; and it is from mens groſs ignorance and aggravated wickedneſs that they turn it into laſciviouſneſs. God has declared, that the great ends of ſhewing the riches of free grace, of exalting Chriſt, and of promoting holineſs, may be carried on together; and let him be true, though men, who run into oppoſite ſchemes of error, be found liars. Nothing can be more intolerable, than the arrogance of ſuch as beſpatter and reproach the doctrine of grace, and nothing can be more deteſtible, than the impiety of ſuch, as pervert and abuſe it.

II. Having in the general, under the former head, *vindicated* the doctrine of grace, from the charge of promoting licentiouſneſs; I ſhall now more diſtinctly ſhew, with reſpect to the ſeveral parts of our ſalvation, that no *encouragment* is given to negligence or impurity, by their being aſcribed to the free grace of God.

It cannot be denied, but that the glorious doctrine of free grace has been abuſed, by men of wicked principles, and vile practices. Some, before the apoſtles had finiſhed their warfare here on earth, endeavour-

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ed to 'turn the grace of God into wantonneſs,' who are moſt ſeverely condemned by Peter, in his ſecond epiſtle, and by Jude, in his epiſtle, both which were wrote on the ſame occaſion: The former of theſe has the following expreſſions *; 'The Lord knows how 'to reſerve the unjuſt to the day of judgment, to be 'puniſhed, chiefly them that walk after the fleſh, in 'the luſt of uncleanneſs: They ſhall periſh in their 'own corruption, and ſhall receive the reward of un-'righteouſneſs: They count it pleaſure to riot in the 'day time; having eyes full of the adultereſs, and 'which cannot ceaſe from ſin: To them the miſt of 'darkneſs is reſerved for ever; for when they ſpeak 'great ſwelling words of vanity, they allure, through 'the luſts of the fleſh, thoſe who for a while eſcaped 'from them who lived in error; whilſt they promiſe 'them liberty, they themſelves are the ſervants of 'ſin.' The other inſpired writer has given us the reaſon of his inditing his epiſtle †, in the following words: 'It was needful for me to write to you, and 'to exhort you, to contend earneſtly for the faith 'once delivered to the ſaints; for there are certain men 'crept in unawares, who were before ordained to this 'condemnation, ungodly men, turning the grace of 'God into laſciviouſneſs.' Before the good apoſtle's had ſealed the truth with their blood, the Gnoſtics and Nicolaitans had crept in among Chriſtians ‡, before they were aware, who were ungodly pretenders, that were forward to talk of the free grace of God, in great ſwelling words of vanity; but abuſed it, by making it a handle for looſe practices; for they held, that

* 2 Pet. ii. 9, 10, 12, 13, 14, 17, 18, 19. † Jude 3, 4.

‡ Nicolaitae—indiſcrete vivunt—pleniſſime autem per Johannis Apocalypſin manifeſtantur qui ſint, nullam differentiam eſſe docentes in moechando & Idolothyton edere. Irenaeus, lib. I. c. 26. p. 105. Ed. Maſſuet.

If any one is deſirous to have a full account of the abominable impieties and horrible lewdneſs, which the Gnoſtics and Nicolaitans run into, and practiſed, he may meet with it in Epiphanius, Haer. 25 and 26.

that fornication and adultery were things lawful, and that it was no sin to equivocate, or to conform occasionally to the Heathen ceremonies, and they practised all manner of abominable wickedness. These had their impiety from Simon Magus *, the father of almost all heresies.

* Simon Samaritanus Magus ille—docuit semet ipsum esse qui inter Judaeos quidem quasi filius apparuerit, in Samaria autem quasi pater descenderit, in reliquis vero gentibus quasi Spiritus Sanctus adventaverit. Esse autem se sublimissimam virtutem, hoc est, eum, qui sit super omnia Pater, & sustinere vocari quodcunque eum vocant homines. Simon autem Samaritanus ex quo diversae haereses subsititerunt habuit hujusmodi sectae materiam. Hic Helenam quandam ipse à Tyro civitate Phoenices quaestuariam cum redemisset, secum circum ducebat, dicens, hanc esse primam mentis ejus conceptionem, matrem omnium, per quam initio mente concepit angelos facere & archangelos. Hanc enim Ennoiam exsilientem ex eo cognoscentem quae vult pater ejus, degredi ad inferiora, & generare angelos & potestates à quibus & mundum hunc factum dixit.—Prophetas autem à mundi fabricatoribus angelis inspiratos dixisse prophetias: qua propter nec ulterius curârint illos hi, qui in eum & in Helenam ejus spem habent, & ut liberos agere quae velint: secundum enim ipsius gratiam salvari homines, sed no secundum operas justas. Nec enim esse naturaliter operationes justas, sed ex accidenti; quemadmodum posuerunt qui mundum fecerunt angeli, per hujusmodi praecepta in servitutem deducentes homines. Qua propter & solvi mundum, & liberari eos, qui sunt ejus, ab imperio eorum qui mundum facerunt, repromisit. Igitur horum mystici sacerdotes libidinose quidem vivunt, magias autem perficiunt, quemadmodum potest unus quisque ipsorum. Exorcismis & incantationibus utuntur. Amatoria quoque & agogima, & qui dicuntur paredri & oniropompi & quaecunque sunt alia pererga apud eos studiose exercentur. Irenaeus, lib. I. c. 23. p. 99, 100.

The reader may see a larger account of Simon's blasphemies and impieties in Epiphanius, (Haeres. 21.) I shall only add part of Theodorit's account, because it is taken from Irenaeus, whose original text is lost.

Σιμὼν ὁ Σαμαρέτης ὁ Μάγος—ἑαυτὸν τ' ἄπειρον ὠνόμασε δύναμιν, ὃ Ιουδαίοις μὲν ὡς υἱὸν φανῆναι, πρὸς ὃ Σαμαρίταις ὡς πατέρα καταβῆναι, ἐν ὃ τοῖς ἄλλοις ἔθνεσιν ὡς πνεῦμα ἅγιον ἐπιφοιτῆσαι· ὑψηλότατον ὃ τινα ἐπὶ τοῦτοις ἑαυτὸν εἶναι, προσαγορευομένην Ἑλένην, σύνοικον ποιησάμενος, τ' πρώτην αὐτοῦ ἔννοιαν ἔφασκεν εἶναι, ὃ μητέρα τῶν ὅλων ὠνόμαζε, ὃ δι' αὐτῆς ὃ τοὺς ἀγγέλους, ὃ τοὺς ἀρχαγγέλους πεποιηκέναι· ὑπὸ ὃ τῶν ἀγγέλων δεδημιουργῆσθαι τ' κόσμον.—Τοὺς ὃ προφήτας τῶν ἀγγέλων ὑπουργοὺς γεγενῆσθαι· τοὺς ὃ εἰς αὐτὸν πιστεύοντας ἐκέλευσε μὴ προσέχειν ἐκείνοις, μὴ ὃ φρίττειν τῶν νόμων τὰς ἀπειλάς, ἀλλὰ πράττειν ὡς ἐλευθέρους ἅπερ ἂν ἐθελήσωσιν· ὑ γὰρ διὰ πράξεων ἀγα-

θῶν,

hereſies. This impoſture, who pretended he was the ſupreme God, who appeared differently, as the Father, as the Son, and as the Spirit, in different diſpenſations, lived in avowed fornication with one Helena, a common proſtitute, whom he had bought from the ſtews; and he gave out, that ſhe was the firſt product of his mind; that by her he made the angels, who had hitherto uſurped the government of the world, and had not behaved well: He aſſerted, that the authors of the ſcriptures were inſpired by theſe angels, and conſequently that they were not worthy of regard: He therefore allowed ſuch as believed in him and Helena, to live as they pleaſed, perſuading them not to mind the threatenings of the law, and ſaying that ſalvation was only by grace, and that good works were not neceſſary, there being no eſſential difference between the things commanded in the Old Teſtament, and the matters there prohibited: Thus, by promiſing men liberty, he made them the ſervants of ſin; for his followers run into all manner of impurity. We ſee, that the abuſing the doctring of grace, was one of the abominations of the firſt heretick that infeſted the church, after the appearance of our Saviour in the fleſh; his corrupt tenets, as to this, were embraced by all the ſeveral ſects, which took the proud, vain-glorious title of Gnoſtics, or enlightened perſons, men of deep knowledge, and which prevailed very much in the ſecond century. This wicked abuſe of a moſt holy doctrine, is what was not confined to thoſe early ages; the churches of Chriſt have been often peſtered with a generation of vipers, who are for turning the grace of

θῆν, αλλὰ διὰ χάριτος τεύξασθαι τῆς σωτηρίας· ἣ δὴ χάριν, οἱ τῆς τύτυ συμμορίας πᾶσαν ἐτόλμων ἀσέλγειαν, ϗ μάγγανείαις ἐχ-ῶντο παντοδαπαῖς, ἐρωτικά τινα ϗ ἀγώγιμα μεχανώμενοι, ϗ τὰ ἄλλα ὅσα τῆς γοητείας ἴδια ὡς θεῖα μετιοντες μυςήρια. Theodorit. Haeretic. fab. lib. 1. c. 2. Opp. Vol. IV. p. 192, 193. Edit. Par.

This account of Simon, given us by Irenaeus and Theodorit, is, of all, the moſt authentick, and nothing can better illuſtrate the apoſtles Peter and Jude.

God

God into wantonneſs. When the devil has not been able to run down this comfortable doctrine, by open oppoſition, he has employed his miſſionaries to diſgrace it *, by drawing odious conſequences from it. Some impure perſons can talk much of free grace; nay, they may effect to be more zealous for the love of God in election, than many who have felt the bleſſed effects of it, and may ſcarce be able to bear to hear of any other truth: Theſe, though they may ſpeak great ſwelling words, about free, rich, ſovereign grace, yet they have no part or portion in it; but are in the gall of bitterneſs, and under the bond of iniquity, as well as Simon, the firſt founder of their impiety. They are really enemies to Chriſt, and they wound him in the houſe of his friends; and, unleſs they are brought to repentance, and to the acknowledgement of the truth, their condemnation will be more ſevere than that of ignorant creatures, who knew none of the truths of the goſpel.

There have been ſome who, by their life and converſation, have ſhewed, that they were far from being enemies to holineſs, who have amuſed themſelves with fancies about God's loving and delighting in his elect, while they were in a ſtate of nature, of his ſeeing no ſin in his people, and of good works not being neceſſary to ſalvation, and who have been forward to condemn preſſing men to duty, as legal preaching, and to ſpeak of exhorting to repentance, mortification, and ſelf-denial, as low and mean ſtuff. Far be it from us to charge ſome who have gone into this way of thinking and talking, with turning the grace of God into wantonneſs; however, as we can ſtate the doctrine

* Such were John Matthias, the pretended prophet, and baker of Haerlem; John Bokelſen, a taylor of Leyden; Knipperdolling, Kippenbrochen, Tuiſcoſchurier, Chrechtingen, and the reſt of the Enthuſiaſts, who made the diſturbance at Munſter, a little after the reformation. Such were thoſe who called themſelves, *The family of Love*; and ſuch were ſome, who, in our country, a few years ago, went under the name of *Philadelphians*, who are now, in a manner, come to nothing.

doctrine we vindicate from the charge of Antinomianiſm, ſo as to keep it entirely clear of attributing too much to the will of men, without admitting theſe poſitions, which have great difficulties attending them, we certainly are at liberty to do it: And as we would not take into our notion of it what we think eaſy to be perverted, we deſire not to have the opinions of others, which are not embraced by the generality of the pleaders for free grace, attributed to us.

If we allow the ſcripture to be given by divine inſpiration, we muſt own, matters are expreſſed there in the juſteſt way; and we ſhall find it ſafe to ſpeak according to it, if we are not guilty of the intolerable folly, which moſt erring men run into, of ſetting one imperfect ſentence in oppoſition to the whole tenor of divine revelation, or the analogy of faith. As to the caſe before us, we have a noble account given us, by the apoſtle Paul, of the tendency of the doctrine of grace, to promote piety, honeſty, and temperance, in the following words *, which are worthy of the Holy Spirit, who dictated them to him: 'The 'grace of God, which brings ſalvation, has appear-'ed to all men, teaching us, that denying ungodli-'neſs and worldly luſts, we live ſoberly, righteouſly, 'and piouſly in this preſent world; expecting the bleſ-'ſed hope, and the glorious appearing of our great 'God and Saviour Jeſus Chriſt; who gave himſelf 'for us, that he might redeem us from all iniquity, 'and might purify to himſelf a peculiar people, zeal-'ous for good works.' This is an excellent account of the true doctrine, which the miniſters of the goſpel are to preach; and therefore it is no wonder, that the inſpired inſtructer added, to this declaration, the following charge to Titus, his own ſon, after the common faith: 'Theſe things ſpeak, exhort, and 'rebuke with all authority; let no man deſpiſe thee.' We are to ſhew men their duty, to reprove them for

* Tit. ii. 11,—14.

for their ſins, and to exhort them to follow after holineſs; that they may adorn the goſpel of God, and we muſt not be daunted, if we are called legal preachers, and retailers of duties: We are likewiſe to ſtand up for the freeneſs, the riches, and the abundance of divine grace, and muſt not be intimidated, in defending that doctrine which attributes men's ſalvation to the mercy of God, and the purchaſe of Chriſt, by the ſenſeleſs clamour raiſed againſt us by a generation of formal Phariſees, as if we promoted licentiouſneſs.

If men would think coolly, and argue rationally, there would be little need of any thing more than fairly ſtating the doctrine of grace, in order to vindicate it from the charge to Antinomianiſm, or to ſhew that it has no tendency to promote licentiouſneſs: But as men, while they are in a ſtate of unregeneracy, are ſwelled with ſpiritual pride, and puffed up with high and vain conceits of their own performances, they cannot bear the thoughts of being wholly indebted to free grace for their ſalvation, and therefore they hate the doctrine, becauſe it ſuppoſes them not to be ſo conſiderable in the eyes of God, as they imagine they ſhould be, and ſo ſtains the pride of their glory: And as they hate it, it is no wonder that they oppoſe and malign it, and ſet it off in the moſt odious colours, as if it did not include the neceſſity of that holineſs of heart and life, which they are not really and ſincerely affected to; though, to ſerve a turn, and to throw a miſt before the eyes of the unwary, they would ſeem noiſy advocates for it. No charge can be really more unjuſt, than what furious Legaliſts bring againſt the evangelical doctrine of free grace, which will, in ſome meaſure, appear, if the following particulars are carefully weighed.

1. The doctrine of free and abſolute election no ways *weakens* the obligations we lie under to follow after holineſs, becauſe it is avered, by all who know any thing of the ſcripture account of this glorious and comfortable doctrine, that though election is free

and ſovereign *, abſolute and unconditional, though men are not elected to happineſs, becauſe God foreſaw they would be holy, yet he choſe them to holineſs †. Election does not diſſolve the obligation men lie under to God, as creatures: As they are formed by him out of nothing, as they are ſupported by his providential care, and are ſupplied by his bounty, and as in his hand are all their ways; they, by the law of creation, are obliged to love him, to obey his will, and, in all their natural, moral, and religious actions, to aim at the advancement of his glory, as their chief and ultimate end. A perſon muſt have a head very oddly turned, that can bring himſelf, on calm reflection, to think, that all theſe obligations, which lie upon a man, as he is a creature, are either cancelled or weakened, by God's having had thoughts of peace towards him, before the foundation of the world: It is ſtrange arguing, that God's kind intentions to him looſe the bands of duty, or break the relation wherein he ſtands to his Maker and Law-giver, as his ſubject. Nay, if we could ſuppoſe that a man, in a ſtate of nature, could get any poſitive proof that he is the elect of God, which by the way is impoſſible; yet could it be ſo, this would be ſo far from ſtriking out his debt of obedience, that it would add to it a debt of love and gratitude. Surely, no one can ſay, that if a man could have the ſureſt evidence of his being elected by God, he has liberty to return to him hatred for love, and contempt for kindneſs. Certainly, an all-wiſe Being cannot be thought to throw away favours on men, which would be the caſe, if they were more at liberty to caſt contempt on his law, and to repeat acts of rebellion againſt him, by reaſon of his having pre-ordained their happineſs.

If we conſult the oracles of truth, we ſhall find, that the purpoſe of God, in electing perſons, and in

* See eſpecially the learned Mr. Ridgley's body of Divinity, Vol. I. p. 236. col. 2.—240. col. 1.

† See the ſame uſeful work, p. 227. col. 2.—231. col. 2.

predeſtinat-

predeſtinating them to life, was, that they might be holy; and there will be no need to multiply paſſages, tending to prove this, if we carefully conſider the following noble rapture, which the apoſtle Paul, inſpired with holy joy, uttered, in the beginning of his epiſtle to the ſaints at Epheſus: 'Bleſſed be God, the 'Father of our Lord Jeſus Chriſt, who has bleſſed us 'with all ſpiritual bleſſings, in heavenly things, in 'Chriſt, according as he has choſen us in him, before 'the foundation of the world, that we ſhould be holy and without blame before him in love, having 'predeſtinated us to the adoption of children by Je'ſus Chriſt to himſelf, according to the good pleaſure 'of his will, to the praiſe of the glory of his grace; 'by which he has made us accepted in the beloved, 'in whom we have redemption through his blood, 'and the forgiveneſs of ſins;—in whom alſo we have 'obtained an inheritance, being predeſtinated, accord'ing to the purpoſe of him, who works all things ac'cording to the counſel of his will, that we ſhould be 'to the praiſe of his glory, who have truſted in Chriſt *.' Nothing can be more expreſs than this admirable paſſage, to prove the abſolute freeneſs of election and predeſtination; it is expreſsly aſſerted, that we are choſen by God in Chriſt, and predeſtinated to the adoption of children, according to the good pleaſure of his will; nay, his ſovereign pleaſure; for it is according to the counſel of him that works all things, or certainly and infallibly brings all things about, after the purpoſe of his will: We are choſen in Chriſt, and are pre-ordained to the privilege of a change of ſtate by adoption, which is merited and purchaſed for us by Chriſt: Now, the end of God, in chooſing us, and predeſtinating us to the grace of adoption, was, that we might be holy, and without blame before him in love; and that we might be to the praiſe and the glory of his grace: The end of God's chooſing us was, that we might be holy; and does his act in electing

* Eph. i. 3,—7, 11, 12.

us, give us a liberty to fruſtrate, as far as in us lies, the end of his choice? Certainly every one, who would ſhew himſelf to be the elect of God, ought to comply with the end, which he had in view, in chooſing him to honour, glory, and immortality. What God has joined together, let not vain man pretend to ſeparate; and, indeed, it will never be ſeparated, by thoſe who are really the ſubjects of electing love; otherwiſe we muſt allow, that God has purpoſed ſomething in vain, which is a thought too ſhocking and blaſphemous to be admitted, concerning a Being of infinite wiſdom and power. Our obligation to holineſs is not weakened, but ſtrengthened, by conſidering, that thoſe whom God, out of his ſovereign pleaſure, choſe and ordained to life, he alſo deſigned ſhould be holy. Accordingly, it is matter of fact, that the generality of ſuch as have embraced the doctrine of abſolute election, have been moſt exemplary in their walk, being ſenſible that they ought to comply with the end of God, as well as enjoy the privileges he has laid out for them; whereas too many of thoſe, who would be for tying God's choice to their foreſeen faith and good works, as conditions moving him thereto, take care, by their want of faith, and neglect of good works, to ſhew, that they either are not of the number of God's elect, or have not yet felt the bleſſed effects of it. A frothy temper of mind, with reſpect to things ſacred, and an unwary converſation, have too commonly been the ſcadalous badges of ſuch, as muſt needs have it, that they are choſen by God, for foreſeen faith and holineſs, and have been the moſt eager to prate againſt the true ſcripture doctrine of abſolute election, with lying and malicious words, by repreſenting it as calculated to promote looſeneſs of life.

It muſt, indeed, be owned, that ſome profane ſinners have abuſed this doctrine, and have broke in upon the connection that there is between the initial parts, and the ſure marks of ſalvation in this life, and the

the completion of it in the life of glory: But, whatever unruly ſinners may imagine, the end will never be beſtowed, where the means, appointed to bring about that end, nay, which are the beginning of what is to be brought to an end, are entirely thrown aſide. Therefore it is mere rant for a hair-brained ſinner to ſay, If I am elected to ſalvation, I ſhall be ſaved, let me live as I liſt; if I am a choſen veſſel, ſin ſhall not hinder my happineſs: This is nothing but rumbling talk; it is no better ſenſe than if a man ſhould ſay, If I am elected, I ſhall be ſaved, though I ſhould never be brought into a ſtate of ſalvation; or, I ſhall be ſaved, without ſalvation; only in this laſt way of ſpeaking, the nonſenſe is ſo apparent, that it ſtrikes even upon the moſt dull apprehenſion. Suppoſing a man was to break a limb, and ſhould refuſe to have it ſet, and was gravely to argue, that his times are in God's hand, and that if it is determined, he ſhall live without being lame, it ſhall certainly be ſo with him, though he uſes no means; or ſuppoſing a man was to be ready to famiſh for hunger, and was burnt up with thirſt, if he ſhould ſay, that if he is to live ſtrong, and in health, he aſſuredly will, whether he takes ſuſtenance or no; ſuppoſing ſuch caſes, ſhould we not reckon perſons, who thus chatter to be directly mad, or to be mere ideots? Certainly we ſhould, when yet they ſpeak only with reference to the comfort of this life. Surely then it is worſe than mad, becauſe the matter is of vaſtly greater importance, than the caſe of this natural life, for any to pretend, that as eternal life is the gift of electing love, it can be obtained without the uſe of the means which God has determined ſhould be uſed, and without the grace he actually works, in all that he ſaves. Without holineſs, there is no proof of election, therefore abſolute election does not leſſen our regards to holineſs. If perſons ſay they are elected, let them prove they are partakers of the bleſſings which reſult from the grace of election by a holy life; for all that are choſen by God

to ſalvation, are ſanctified by the Holy Spirit. Whoever draws this abſurd conſequence, that if he is elected, he ſhall be ſaved, though he does as he will, gives the greateſt ground to ſuſpect that he never experienced the love of God; and if he belongs to the election of grace, when he is actually gathered in, he will have very different thoughts, and will be filled with ſhame and humiliation, for having done any thing to diſgrace ſuch a holy doctrine.

If we will not preſumptuouſly deny what is laid down in the oracles of truth, we muſt be as ſtrenuous to maintain, that God choſe his people to holineſs, as we ſhould be to ſtand up for the notion of election being only from his ſovereign grace; and then, as we ſhall not make the purpoſe of the unchangeable God depend on the mutable will of frail men, ſo we ſhall never weaken the obligations we are under to be holy, by maintaining abſolute election. We are, in compliance to God's end, to practiſe holineſs; and ſo we have a farther obligation added, to that which lies upon us as creatures, to do whatever is by any means made known to us, to be the will of our Maker and kind Preſerver. The far greater number of thoſe who have declared their faith, with relation to the great doctrine of particular and abſolute election, have ſufficiently guarded againſt all abuſe of it; yet it has always been vilified by ſuch as do not care to be wholly indebted to God for ſalvation; nothing can be more unrighteous than their charge againſt us; and their injuſtice is the more highly aggravated, becauſe they either know, or might know, that it is entirely groundleſs. Whether they are ſo wicked, as knowingly and maliciouſly to miſrepreſent our tenets, or whether they are ſo fooliſh as to ſpeak evil of our principles, without underſtanding them, is hard to determine.

2. The doctrine of free juſtification, by the righteouſneſs of Chriſt, imputed and received by faith, does not *tend* to promote licentiouſneſs; becauſe all who

who look to him as a *prieſt*, dying for ſin, and truſt in his merit for acceptance with God, receive him in *all his offices*; and ſo obey him as a *prophet*, and ſubmit to him as a *king*.

Sinners can never appeaſe the anger of God, by what they can perform; becauſe all their duties are what they owe to God, as they are his creatures; and ſo the being found in them, is no more than paying a juſt debt, and cannot atone for the omiſſion of what they are obliged to do. It was great goodneſs in God, when ſinners could not anſwer for themſelves, to appoint a Saviour to undertake for them, who, by fulfilling the precept of the law, and ſuffering the penalty which it inflicted, in caſe of diſobedience, could atone for ſin, or make propitiation for guilt, ſatisfy juſtice, appeaſe the divine anger, magnify the law, and make it honourable, and bring in an everlaſting righteouſneſs, of infinite value; which might not only free from condemnation, but might give a right and title to the glory of heaven: And it is rich grace in God, to impute the righteouſneſs of a Redeemer to us, that we may ſtand before him without ſhame and bluſhing. There can nothing be juſtly deduced from this, that can weaken the obligations men are under, to obey the law; certainly they are not exempted from obſerving it, as a rule of life, becauſe they are delivered from the curſe of it, as a broken covenant of works.

Juſtification, in the ſight of God, is for the ſake of Chriſt's active and paſſive obedience, imputed to a ſinner, and received by faith; which is not from himſelf, but is the gift of God, and is beſtowed upon him, and wrought in his heart, whenever the merit of the Redeemer is applied to him. Faith, which is created in the ſoul of every one, who is brought to live in Chriſt, and to be under him, as a head of righteouſneſs, as it is made uſe of, by the holy Spirit, in juſtification, is wholly and only employed, in looking to Chriſt as a prieſt, dying for ſin, and in truſting

ing in the merit of his ſacrifice, and which he offered up: It looks to Chriſt as ſatisfying juſtice, anſwering the demands of the law, as a covenant of works, and ſuffering death: It regards him as the only prieſt, deputed and appointed by God, to ſave ſinners, and as the only one who can carry away ſin, and can appeaſe God, by bearing the weight of infinite wrath; it reſpects Chriſt as an infinite perſon, one of almighty power, to go through what he undertook, and of boundleſs merit, to procure everlaſting happineſs; it beholds him in his bloody death, and in his exquiſite ſufferings, as enduring the utmoſt ſhame, and the moſt acute pain, in his body; and as ſuffering inexpreſſible torments in his ſoul; it flies to him for refuge, from the tempeſt of divine indignation; it receives him as the only Saviour; and it reſts and relies upon him, for the free and full forgiveneſs of ſin, for deliverance from condemnation, for juſtification before God, and acceptance in his ſight, and for a right and title to the favour of the Moſt High, and to eternal life.—This is the work of faith, as it is employed in juſtification; but the enemies of this doctrine know well enough, that they who are advocates for the infinite merit of Chriſt, being the ſole cauſe of a ſinner's deliverance from miſery, and his being found by God, in peace, maintain, that though faith, as it is uſed in juſtification, is only employed in looking to, and truſting in Chriſt as a prieſt, dying for ſin; yet, with different views, it receives Chriſt in his other offices: it receives him as a prophet; for it aſſents to the truth of all the glorious doctrines which he has revealed; and it relies on him for ſpiritual illumination, to know more of God's will, about the duties which are to be performed by all who profeſs him: it likewiſe receives him as a king; for it ſubmits to his authority, and obeys his commands, it follows him as he is the Captain of ſalvation, and it chooſes him as a Sovereign, to rule in the heart, to ſubdue luſt, and to rout the armies of indwelling corruption. Faith relies on Chriſt as a Prieſt, for juſtification and acceptance with

God; but though this is one prime part of its work, yet this does not take in the whole notion of that grace; it depends upon Chriſt as the great Prophet, who can make wiſe to ſalvation, and can lead his people into the knowledge of all truth, and can impreſs their hearts with a lively belief of what he is pleaſed to diſcover; and it truſts in him, as an exalted Saviour and a King, for ſtrength, to be ſtedfaſt in the belief of the great truths revealed in ſcripture, and to be zealous in the defence of them, for power to practiſe holineſs, to proceed in the paths of piety, to renew repentance, and to engage in the great duties of mortification and ſelf-denial; and for might, to ſtruggle againſt indwelling ſin, to overcome the alluring temptations and the evils of the world, and to maintain a continued conflict againſt the powers of darkneſs. Though faith, as made uſe of in juſtification, does not do all this, yet this is the faith which is wrought in the hearts of all who are juſtified freely by grace, through the redemption purchaſed by Chriſt; and will any be ſo hardy, or ſo fooliſh, as to ſay, that this promotes licentiouſneſs? Far otherwiſe; it brings a man to ſubmit to Chriſt's inſtitutions, and to rely on him for aid to perform them better than he can by his own power.

It was the deſign of Chriſt to take away the curſe of the law, as it is a broken covenant of works, by becoming a curſe for us, and by bearing, in our ſtead, all that puniſhment which the law denounced againſt us; but it never was his purpoſe to abrogate the law, as it is a rule of life; rather to bring us to be more conformable to it, as it is a tranſcript of the holineſs of God. Seeing the caſe is thus, we may take up the words of the apoſtle Paul, and may ſay after him; 'Do we then make void the law through faith? God 'forbid; we rather eſtabliſh the law *.' Though we aſcribe juſtification to the righteouſneſs of Chriſt, yet we leave to the law all the honour that belongs to it, as

* Rom. iii. 31.

as a rule of life: we own, that 'we are not without 'law to God, but that we are under the law to 'Chriſt *.' When we truſt in Chriſt as a Surety, we look upon ourſelves as under the higheſt obligation to obey him as our Sovereign; and when he reigns over us a King, he gives us ſtrength for obedience, and ſends us to the law, as the rule of our converſation. We ſtart at the thought of ſaying, as ſome do, that the law is of no uſe to believers, for it is of uſe, as a rule; and we dare not ſay, with others, that the moral law is repealed, and that God has placed the goſpel in its room, as a new remedial law of grace, requiring faith, repentance, and ſincere obedience, in the room of perfect righteouſneſs; we cannot be pleaſed with ſuch hideous and blemiſhing fictions concerning God, as repreſent him as abrogating a law that was perfect, and framing another inſtead of it, that admits of imperfect, though ſincere obedience, as a condition of juſtification. Far, very far, be ſuch thoughts from us, which reproach the faithfulneſs, holineſs, and wiſdom of God: One end he had in ſaving us by Chriſt was, 'to magnify his law, and make 'it honourable;' and if we are of thoſe who are ſaved by Chriſt, we ſhall deſire to comply with God, in this, as well as in all his other deſigns.

If any have been ſo ſilly as to attempt to advance faith, by diſparaging good works, they are to anſwer for their profaneneſs and folly: The goſpel account of faith gives no encouragement for any to do ſo. The ſcripture ſuppoſes, that good works are as neceſſary to juſtify and ſhew the ſincerity of our faith before men, as faith in the righteouſneſs of Chriſt is neceſſary, in our juſtification before God. Hence the apoſtle James ſaid, 'Faith without works is dead, being a-'lone; a man may ſay, Thou haſt faith, and I have 'works; ſhew me thy faith without thy works, and 'I will ſhew thee my faith by my works: Thou be-'lieveſt that there is one God, thou doſt well, the 'devil

* 1 Cor. ix. 21.

'devils believe and tremble; but wilt thou know, O 'vain man, that faith without works is dead *?' If a man omits to perform thoſe duties, which he owes to God and his neighbour, under the pretence of being juſtified by faith alone, he ſhews, that he has no more than a very imperfect notion of faith in Chriſt, and that what he does know of it, he perverts from its true deſign; unleſs a man evidences the ſincerity of his faith by his works, all his faith is no more than that traditional hiſtorical faith, which is in the devils; and all the great things he ſays of it, are no more, as to himſelf, than mere ſounds, and a bare noiſe. Though we are not juſtified by the works of the law, we muſt ſhew the ſincerity of our truſt in the merit of that ſacrifice, which Chriſt offered up for us, as the great High Prieſt of our profeſſion, by our ſubmitting to his righteous ſceptre, as our King; and by our taking the law for the rule of our lives and actions. If ſo, the doctrine of juſtification, by the imputed righteouſneſs of Chriſt, without works, does not ſuppoſe good works needleſs; ſeeing they are abſolutely neceſſary, as evidences, though not as conditions of juſtification.

3. The evangelical doctrines of believers being renewed by the efficacious power and grace of the Holy Spirit, of their being kept by Chriſt from falling, and enabled by him to perſevere to the end, and of their being favoured ſometimes with the aſſurance of the love of God, do not lead to licentiouſneſs; becauſe, in the very nature of the things, it is ſuppoſed they are *new created* to holineſs, that they are enabled, by ſtrength received by Chriſt, to go on in the paths of godlineſs, and that without holineſs they cannot ſee the Lord, either by the light of faith here, for their comfort, or in the light of glory hereafter, for their exceeding joy.

If we will believe Chriſt, the true and faithful Witneſs, ſinners muſt be born again before they can be

* James ii. 17—20.

be admitted into the preſence of God, in the world of peace and reſt: He thus poſitively declared to Nicodemus *; 'I ſolemnly aſſure thee, except a man 'is born again, he cannot ſee the kingdom of God; 'except a man is born of water and the Spirit, he 'cannot enter into the kingdom of God.' Regeneration is a real change, wrought by the power of the Holy Spirit, in all the faculties of the ſoul, from ſin to holineſs, from practiſing according to the dictates of corrupt nature, to act out of a principle of faith and love to God, and from gratifying the will of the fleſh, to purſue after the advancement of God's glory. It may be ſaid to differ from converſion †; the new

* John iii. 3, 5.

† I do not know any writer who has better ſtated this matter, than that great and judicious divine, Mr. Charnock: Him I have choſen to follow, taking a liberty to uſe ſome of his expreſſions. His own words I ſhall here give, (See his Works, Vol. II. p. 70, 71, 72. firſt Edition.

Regeneration differs from converſion: Regeneration is a ſpiritual change, converſion is a ſpiritual motion: In regeneration there is a power confered; converſion is the exerciſe of this power: In regeneration there is given us a principle to turn, converſion is our actual turning; that is, the principle whereby we are brought out of a ſtate of nature, into a ſtate of grace and converſion, the actul fixing on God, as the *terminus ad quem:* one gives *poſſe agere;* and the other, *actu agere.*

1. Converſion is related to regeneration, as the effect to the cauſe: Life preceds motion, and is the cauſe of motion. In the covenant, 'the new heart, the new ſpirit, and God's putting 'his Spirit into them,' is diſtinguiſhed from their '*walking in his* '*ſtatutes,*' (Ezek. xxxvi. 27.) from the firſt ſtep we take in the way of God, and is ſet down as the cauſe of our motion; 'I 'will cauſe you to walk in my ſtatutes.' In renewing us, God gives us power; in converting us, he excites that power. Men are naturally dead, and have a ſtone upon them; regeneration is a rolling away the ſtone from the heart, and a raiſing to newneſs of life; and then converſion is as natural to a regenerate man, as motion is to a living body: A principle of activity will produce action.

2. In regeneration, man is wholly paſſive; in converſion, he is active: As a child, in its firſt formation in the womb, contributes nothing to the firſt infuſion of life, but after it has life, it is active, and its motion natural. The firſt reviving of us is wholly the act of God, without any concurrence of the creature; but after we are revived, we actively and voluntarily live in his ſight

new birth is a ſpiritual change; in it there is a power to act ſpiritually conferred, and a principle to turn from ſin infuſed: Converſion is a ſpiritual motion, it is the exerciſe of, or putting into act the power received, and it is our actual turning. Converſion is the effect of the Spirit's new-creation work, for life precedes motion, and is the cauſe of it. All men, by

ſight: 'He will revive us, he will raiſe us up, and then we ſhall 'live in his ſight; then we ſhall walk before him, and then 'we ſhall follow on to know the Lord,' (Hoſ. vi. 2.) Regeneration is the motion of God in the creature; converſion is the motion of the creature to God, by virtue of that firſt principle: From this principle, all the acts of believing, repenting, mortifying, quickening, ſpring: In all theſe, a man is active; in the other, he is utterly paſſive; all theſe are the acts of the will, by the aſſiſting grace of God, after the infuſion of the firſt grace: Converſion is a giving ourſelves to the Lord; giving our ownſelves to the Lord, is a voluntary act, but the power whereby we are enabled thus to give ourſelves, is wholly and purely, in every part of it, from the Lord himſelf. A renewed man is ſaid to be *led by the Spirit*, (Rom. viii. 14.) not *dragged*, not *forced*: The putting a bias and aptitude in the will, is the work of the Spirit quickening it; but the moving the will to God, by the ſtrength of this bias, is voluntary, and the act of the creature.—The day of regeneration is ſolely the day of *God's power*, wherein he makes *men willing* to turn to him, (Pſal. cx. 3.) So that though, in actual converſion, the creature is active, it is not from the power of man, though it is from a power in man; not growing up from the impotent root of nature, but ſettled there by the Spirit of God.

Regeneration differs from ſanctification; habitual ſanctification, indeed, is the ſame thing with this new creature, as habitual rectitude was the ſpiritual life of Adam; but actual ſanctification, and the gradual progreſs of it, grows from this principle as a root. Faith purifies the heart, (Acts xv. 9. 'purifying 'their hearts by faith,') and is the cauſe of this gradual ſanctification; but faith is part of this new creature, and that which is a part, cannot be the cauſe of the whole, for then it would be the cauſe of itſelf. We are not regenerated by faith, though we are ſanctified by faith; but we are new-created by the Spirit of God, infuſing faith into us. Faith produces the acts of grace, but not the habit of grace, becauſe it is of itſelf a part of this habit; for all graces are but one in the habit or new creature; charity, and likewiſe every other grace, is but the bubbling up of a pure heart, and a good conſcience. Regeneration ſeems to be the life of this gradual ſanctification, the health and livelineſs of the ſoul.

nature, lie buried in the grave of ſin; when they are regenerated, the ſtone is rolled away from the grave's mouth, and they are by the almighty, and conſequently irreſiſtible, power of the Spirit raiſed to newneſs of life; and when they are made alive, converſion is as natural to them, as motion is to a living body. In regeneration, man is entirely paſſive; in converſion, he is made active. The day of the new birth, is the time of the Spirit's power being exerted on men, to make them willing to turn from ſin to holineſs; and therefore, though, in converſion, the renewed ſoul is active, yet this is not from its natural power, but from a ſupernatural power put forth in it, and upon it: This power of acting is not a plant in nature's garden, neither does it ſpring from the impotent root of the carnal will, but it is planted in the ſoul by the Spirit's hand, and is ſettled in the will, by him whoſe office it is, to renew the elect of God. Regeneration likewiſe differs from ſanctification; not, indeed, from it, as it may be ſaid to be habitual, but as it may be ſtiled actual ſanctification; for that conſidered as gradually progreſſive, grows from the new birth, as its root.

If we duly weigh this account of the work of grace in the ſoul of man, we ſhall ſee no reaſon to think that man is left at liberty to fulfil the will of the fleſh, becauſe he is new-formed by the irreſiſtible power of the Holy Spirit. He muſt be ſaid to be paſſive in the new birth, but what does this great change paſs upon him for? That he may be active, and ſhew that he is raiſed from a death in ſin, by his living a life of holineſs. It would be very irrational, and what would be hiſſed at if any were to ſuggeſt, that a child's not contributing to his living, but being wholly indebted to God's creating power for it, is a let to his performing the functions of natural life; and it is full as ridiculous to ſay that a ſinner's doing nothing towards new forming himſelf, but owing his new birth to the Holy Spirit's efficience, is an impediment

to his putting forth the ſubſequent acts of the ſpiritual life.

If any ſhould be ſo weak as to ſay, that being new-created and regenerated by the Spirit's efficacious operations, being turned by his almighty power from darkneſs to light, and from ſin to holineſs, and being ſanctified by him, has a tendency to check perſons in making a progreſs in the Chriſtian courſe, it muſt be owned to be a mere folly to go about to argue with, and anſwer ſuch a perſon. If any make this doctrine a handle to be lazy and indolent, in the performance of what is good, it is a ſign that they pretend to what they know nothing of. Our ſpiritual life is from the quickening power of the Holy Ghoſt, and is not from our own wills; but then we ſhould conſider, that we are not raiſed from a death in ſin, that we may remain unactive, and we are not made alive to righteouſneſs, that we may indulge idleneſs: The Spirit enlightens our minds, renews our wills, and purifies our affections; not that we may be ſlothful and negligent, but that we may 'be fervent in ſpirit, ſerving the Lord.' The apoſtle Paul's advice was this; 'I beſeech you, brethren, by the mercies of 'God, that you preſent your bodies a living ſacrifice, 'holy, acceptable to God, and be not conformed 'to this world, but be transformed, by the renewing of your mind, that you may know what is the 'good, the acceptable, and the perfect will of God. 'Abhor what is evil, cleave to what is good; be not 'ſlothful in your work, but be fervent in ſpirit, ſerving the Lord *.' The grace of the Holy Spirit, by which we are regenerated, we ſay is efficacious, irreſiſtible, and not to be fruſtrated: Now, can it be thought that this grace is beſtowed, that we may continue unactive, as to what is good? This would be to ſuppoſe it efficacious, without accompliſhing its deſign; irreſiſtble, and yet defeated; not to be fruſtrated, and yet to be in vain. We are, by nature, in

* Rom. xii. 1, 2, 9, 10, 11.

the dark grave of corruption, and we can no more raiſe ourſelves, and bring ourſelves into the light, than a carcaſe, which has lien long in the dormitories of the earth, can throw off the clods which are heaped up over it, or unlock the door of the vault that contains it; and we are dead in treſpaſſes and ſins, and can no more put forth the acts of a new life, than the ſhattered parts of a body reduced to duſt, can reunite and regain an union with the immortal ſoul. It is the Spirit, who, when we lie buried in corruption, and are dead in ſins, quickens us, and effectually ſays, 'Ariſe, awake, come forth, and ſhine, 'for Chriſt will give you life; and his end in doing this is, that 'we may walk as children of the light, 'and may act wiſely and circumſpectly. The apoſtolick doctrine was as follows; 'You were ſometimes 'darkneſs, but now are you light in the Lord; walk 'as children of the light, for the fruit of the Spirit is 'in all goodneſs, righteouſneſs, and truth, and have 'no fellowſhip with the unfruitful works of darkneſs.' It is ſaid, 'Wake thou that ſleepeſt, and riſe from 'the dead, and Chriſt ſhall give thee life.' See then 'that you walk circumſpectly, not as fools, but as 'thoſe who are wiſe, redeeming the time, becauſe the 'days are evil *.' It is the Spirit's deſign in giving us life, that we may ſhew we are alive, by acting with diligence, caution, wiſdom, and circumſpection, in avoiding all things, which are of a ſinful and mean nature, and by purſuing after thoſe things, which are good and commendable; ſo that the doctrine of our regeneration and converſion being owing to his efficacious and irreſiſtible grace, can never countenance lazineſs or looſeneſs.

We grow in grace, and perſevere by virtue of ſtrength derived from Chriſt. He who was truth itſelf, declared, that without his aid, we can never proceed, when he ſaid to his diſciples; 'You can-'not bear fruit, unleſs you abide in me: I am the 'vine

* Eph. v. 7, 8, 9, 11, 14, 15, 16.

vine, you are the branches; he that abides in me, and I in him, the ſame brings forth much fruit, for without me you can do nothing *.' We can do nothing which is good, unleſs we derive ſtrength from Chriſt, by virtue of our union with him; but it would be odd, if it was to follow, that we muſt do nothing, becauſe we are in Chriſt, and are upheld and nouriſhed by him. We muſt wait on Chriſt, or truſt in him for perſevering vigour; and, if we expect aid from him, we muſt be in a watchful poſture; then it will be with us, according to what is promiſed to ſuch as rely on Chriſt, in Iſaiah's prophecy; 'The youths ſhall faint, and be weary; and the vigorous young men ſhall utterly fail: But ſuch as wait upon the Lord ſhall renew their ſtrength; they ſhall mount up with the wings of eagles, they ſhall run and not be weary, they ſhall walk and not faint †.' Such as depend on their own ſtrength, ſhall ſoon faint, and tire, and die, if they are left to themſelves; but ſuch as wait upon Chriſt, ſuch as rely upon his power, will renew their ſtrength: When they do this, it is not that they may lie down, and ſleep by the way, but that they may be active and induſtrious in duty, that they may mount up towards heaven, with a towering ſprightly motion; ſuch as is that of the lively eagle, when ſcorning the ground, ſhe ſoars aloft; that they may run in the paths of duty, which are truly the paths of honour, without being weary, or being obliged to drop, for want of ſpirits; and that they may refreſh themſelves with continued walks within the ſacred incloſures of pure religion, where are the moſt refined pleaſures, without being faint, or being forced to ſit down tired, without a proſpect of being able to recruit their vigour. If we are once ingrafted into Chriſt, we ſhall go on in his ſtrength, in the way of holineſs, and we ſhall be kept by his power, ſo that we ſhall never totally or finally fall from grace; of this he himſelf aſſured us, when he ſaid, 'My ſheep hear

* John xv. 4, 5. † Iſa. xl. 30, 31.

'hear my voice, and I know, and they follow me, 'and I give them eternal life, and they ſhall never 'periſh, neither ſhall any man pluck them out of my 'hand *.' This does not excuſe us from keeping up a conſtant watch againſt the motions of indwelling corruption, and the temptations of the infernal powers; for if we lay aſide our guard, we may fall into ſin, and ſo provoke our beloved and our friend, to withdraw himſelf and be gone, and then our feet will ſtumble on the dark mountains of deſponding thoughts, and diſtruſting fears. The ſure encouragement we have to hope that we ſhall be kept by the power of Chriſt, through faith, to complete ſalvation, is far from giving a licence to careleſſneſs and indolence; we may, indeed, wickedly make it a handle for theſe; but then, if we belong to God, we expoſe ourſelves to the ſmart of his fatherly rebukes. Truſt in Chriſt's power, is a grace of an active nature; and, if we go on in his ſtrength, it muſt be in a way of holineſs: therefore a lively faith, inſtead of making us lazy, will put us upon being 'ſtedfaſt, immoveable, 'always abounding in the work of the Lord;' and the more, 'becauſe we know that our labour of love 'ſhall never be in vain in the Lord †.'

If they who truſt in Chriſt for righteouſneſs and life, are favoured, by the Holy Spirit, with an aſſurance of their having a ſhare in the love of the Redeemer, this has a tendency to make them more fervent and active in true obedience, and ſo does not promote licentiouſneſs. Aſſurance of ſalvation is a deep ſenſe and a lively taſte of the divine love, joined with a firm perſuaſion of Chriſt's good-will to us, whereby we are enabled to look back on what we are by grace, and to ſee that God is our Father, that Chriſt is our Redeemer, and that he will ſave us with an everlaſting ſalvation: This pre-ſuppoſes faith, and cannot be without it; but it is not eſſential to true faith at all times, but is beſtowed in a way of ſovereignty. Aſ-

ſurance

* John x. 27, 28. † 1 Cor. xv. 58.

ſurance is from the Holy Spirit; and, in giving it to a Chriſtian, he affords him a true inſight into the treaſures of the grace of God, and the love of Chriſt; he enables a child of God to plead his adoption, with a filial confidence; for we are told *, in ſcripture, that 'becauſe we are ſons, God has ſent the Spirit of 'his Son into our hearts, enabling us to cry, Abba, 'Father:' He witneſſes with the ſpirit of a ſaint; for we are informed †, that 'the Spirit himſelf bears wit-'neſs with our ſpirits, that we are the children of 'God:' and he ſeals up, to a believer, his intereſt in the love of God; and is the earneſt of the heavenly inheritance: for it is declared ‡, in the word of truth, that 'by the Holy Spirit, who is the earneſt of our 'inheritance; we are ſealed to the day of redemption.' The aſſurance of ſalvation, which is from the witneſſing and ſealing of the Spirit, makes us more holy: It cannot be thought, that he who is infinitely pure, will, or can encourage looſeneſs; where he takes up his abode, there muſt be much faith and love, humility and fear, ſelf-denial and uprightneſs, holineſs and purity, circumſpection and watchfulneſs. Such therefore as boaſt of aſſurance, and yet can take their ſwing in ſin, are only vain and impudent pretenders. Aſſurance ſets the Chriſtian's graces in a clear light, and checks every thing contrary to God; and, as it is the earneſt of heaven, it will make all who are bleſſed with it more heavenly, and conſequently more holy. When it is thus with believers, fervour and vehemence, zeal and courage, love and patience, will fill their breaſts; and, inſpired with heavenly vigour, they will paſs on from ſtrength to ſtrength, till they ſet their feet on the eternal hills, where they ſhall know faintneſs and wearineſs no more. The ſcripture has ſufficiently guarded us againſt abuſing the goſpel doctrine of aſſurance. The apoſtle Paul has ſhewed us, what improvement we ought to make of aſſurance

* Gal. iv. 6. † Rom. viii. 16. ‡ 2 Cor. i. 13, 14, 22. Eph. iv. 30. 2 Cor. v. 5.

ance of God's love, in the following paſſages *: 'Know-
'ing the ſeaſon, that now it is high time for us to
'wake out of ſleep; for now is our ſalvation nearer,
'than when we believed: The night is far ſpent, the
'day is at hand; let us therefore caſt off the works
'of darkneſs, and let us put on the armour of light;
'let us walk decently as in the day, not in revels
'and carouſals, not in ſleep and wantonneſs, not in
'ſtrife and envying; but put you on the Lord Jeſus
'Chriſt, and make no carnal proviſion for luſts: Let
'no corrupt word come out of your mouth, but
'what is good, to edify profitably, that it may mi-
'niſter grace to the hearers; and grieve not the Holy
'Spirit of God, by whom you are ſealed to the day
'of redemption: let all bitterneſs and wrath, and
'anger and clamour, and evil ſpeaking, with all
'malice, be thruſt from you; and be you gentle one
'to another, tender-hearted, and ready to do acts of
'kindneſs, as God in Chriſt has been gracious to you.
'Be ſtedfaſt, immoveable, and always abounding in
'the work of the Lord, ſeeing you know that your
'labour is not in vain in the Lord.' The great apoſtle John, when he had ſpoke of the hope and aſſurance which believers have, that when they come to be for ever with the Lord, they ſhall poſſeſs joys ineffably great, and pleaſures, which, in this ſtate of imperfection, they cannot fully know, inferred, that they ſhould purify themſelves, as Chriſt is pure; or that they ſhould ſtrive to be as like their glorified head, as is poſſible; before they put off the body of ſin and death: His words are †, 'Beloved, now
'are we the ſons of God, and it does yet not ap-
'pear what we ſhall be; but we know, that when
'he ſhall appear, we ſhall be like him, for we ſhall
'ſee him as he is; and every man that has this
'hope in him, purifies himſelf, even as he is pure.'
We muſt judge of the tendency of aſſurance of God's love

* Rom. xiii. 11, 14, Eph. iv. 29,—32. 1 Cor. xv. 58.
† 1 John iii. 2, 3.

love by what the apoſtles of our Lord have ſaid concerning it, who had large degrees of it; they declared, that it is a motive to holineſs: If any then prate about their aſſurance, who are preſumptuous ſinners, we muſt look upon them to be either frontleſs liars, or elſe wild giddy-headed creatures, who take the freaks of enthuſiaſm to be the Holy Spirit's motions.

4. Eternal *bleſſedneſs*, or the heavenly glory, is the gift of grace, and the reward of *Chriſt's death*, and is not owing to our good works, either in the whole, or in part; but this does not tend to promote licentiouſneſs, becauſe 'without holineſs we can never ſee the 'Lord *,' or have a meetneſs and fitneſs for heaven.

The ſcripture has required us to follow after holineſs, and has poſitively declared, that without it we can never ſee the Lord. The apoſtle Paul's injunction is this †; 'Follow holineſs, without which none 'can ſee the Lord.' Indeed, all wicked men will ſee God in one ſenſe; but how will it be? They will ſee him in the glittering armour of his juſtice, in the power of his ager, in the conſuming fire of his indignation, exalted on a terrible judgment-ſeat, to paſs ſentence upon them, clothed with thunder, and wielding a ſword of vengeance, to cut them in pieces: This will be a ſad ſight of him. All unholy perſons ſhall ſee God, but not ſo as to enjoy any good by him; a cloud of thick darkneſs never to be removed, ſhall for ever interpoſe between them and all that is pleaſing and delightful in God; and they ſhall ſee nothing of him, but what will be matter of the greateſt terror to them.

Without holineſs, no one can have a well-grounded hope of heaven. Heaven is the inheritance of all believers, not by a natural right in themſelves, but by God's free gift, through Chriſt; but though it is a free gift through Chriſt, yet none can conclude

* The reader may ſee moſt of the topics, which are briefly mentioned under this head, largely inſiſted on, by the excellent Mr. Charnock, on the neceſſity of Regeneratton, p. 36—44. in the ſecond volume of his works. † Heb. xiii. 14.

he has a title to it without holineſs; or ſay, it is his, before he has ſomething wrought in him to prove it ſo. A man muſt have ſome ground for his faith, elſe it is preſumption; and he muſt have ſome reaſon for his hope, otherwiſe it is ridiculous, and a mere deluſion. There is no taking of heaven by force for ſinners. In one ſenſe *, indeed, there is a taking heaven by violence; holy ſouls, filled with zeal and ardour, and enflamed with earneſt deſires, take heaven by force; but it is by weapons of God's providing: they win their way, but it is by Chriſt's aid; and they do marvellous things, but it is by the Holy Spirit's help; and they reap the ſpoils of the victory, which the Redeemer has obtained for them. Unholy men can never ſcale the battlements of heaven, for they have no ſtrength of their own to do it; and not only the frowning cherub, with the flaming ſword, guards the avenues to it, but an angry God ſtands as their irreconcileable enemy, to keep them out. Holineſs is the indelible character which Chriſt ſets upon all that are his; without this, we may have a deluſive irrational hope of heaven, but it will greatly injure us, and can never help us. A falſe hope in a ſinner renders all admonitions unſucceſsful; and, till his vain confidence is ſhook, he will not believe he needs not converſion. An ill-grounded hope is the great engine of the devil to deſtroy ſouls, and it is worſe than no expectation; for they will, of all men, be moſt miſerable, who expect to be ſaved, and yet, when their breath has left their bodies, find themſelves damned. When the wicked amuſe themſelves with vain expectations, the arrow of death ſtrikes them to the heart, and makes an end of them, before it is feared, and their hope is diſappointed by the king of terrors. They who are ſtrangers to holineſs, have but few thoughts about their eternal ſtate, and ſeldom conſider what will become of them when they die; and, if they are forced to hear of their mortality, they pleaſe themſelves with ſlight apprehenſions

* Matt. xi. 12.

of God, as a Being of all mercy: But, alas! when their ſouls go out of their bodies, the devil, who is the harbinger of miſery, will drag them to the ſeats of darkneſs, where they will be priſoners without hope for ever. What will it profit men, if they fancy they ſhall go to heaven, if they wake, after they have ſlept the ſleep of death, lying in the bowels of hell, with ſights of woe before their eyes, and inexpreſſible horror in their minds? None ſhould ſay they hope for heaven, if they are not holy; for without holineſs they can have no proof of their title to it.

Except we are made holy, we have no meetneſs for the inheritance which is undefiled and incorruptible. We ſhall never be admitted to ſet one foot within the pure realms above, if we are not adorned with real ſanctity. The righteouſneſs of Chriſt is the clothing which covers our defects; and the garments of holineſs, which are put upon all who are juſtified, are the array which beautifies and adorns them: When this attire is put on here, a bleſſed glorious immortality is the raiment laid up for us, in the wardrobe of heaven. Death itſelf, as it is a ſimple diſunion of the ſoul from the body, is not extremely terrible to ſome conſiderate believers; they ſee nothing in this world to court their ſtay, or to monopolize and chain their affections; and they behold nothing in death, as it is merely the pulling down, and ſhattering their old houſe, to deject and fill them with terror: To go out of the body, is no inſuperable difficulty to them, but all their concern is, leſt, when their ſouls are ſtripped of their clayey covering, they ſhould be found unclothed; this, at times, ſinks their ſpirits, and awakes their fears. The language of a pious ſoul is this: 'I am not unwilling to leave this life, and to be abſent from the body; but I am not without concern, leſt, when I am unclothed, my trembling ſoul ſhould be found naked, and without a covering.' We muſt be clothed with the ſpotleſs robe of Chriſt's righteouſneſs; and we muſt be adorned

adorned with the grace of ſanctification, otherwiſe we can never enter into the holy place, not made with hands: The oil of gladneſs will not be poured into our ſouls, unleſs our hearts are firſt ſeaſoned with grace; and our ſpirits muſt be purified from all ſinful imperfections, before we can inherit the glory of that bleſſed country, where there will be no place for what is imperfect and in part.

Without holineſs, none can do the work of heaven, or perform the duties required there. One part of the work of heaven, is to behold the glorious face of God, and to ſtand continually before him. What are the morning ſtars, and the ſpirits of juſt men made perfect, doing in heaven? Are they not taken up in viewing the perfections and excellencies of God, and in admiring his attributes; ſuch as his wiſdom, power, truth, goodneſs, and eſpecially his love to ſinners? But what could unholy perſons do there? They will not give God now any entertainment in their thoughts; and, as they have no intellectual eyes to behold his glory, ſo they are not fit to come into his preſence; they are neither acquitted from their guilt, nor cleanſed from their pollution; how then can they ſtand before the pure unſpotted Majeſty of God, who cannot look upon ſin without the higheſt indignation, and the ſevereſt hatred? Praiſe is a principal work to be performed in the happy world above; this is what the ſaints offer to him that ſits upon the throne, and to the Lamb, who redeemed ſinners by his blood, with the higheſt ſtrains of holy rapture: It will be their conſtant work to fall down before the throne, and to ſing the praiſes of the divine perſons, with the moſt raiſed and pure affections; and it will be the fulneſs of their joy to ſound forth hallelujahs for ever. Now, men void of holineſs have no inclination to praiſe the Moſt High: Can they rejoice that God reigns, and has a dominion, of which there is no end, when they are only ſet upon rebellion againſt him? Can they ſhout for joy, that he has a kingdom that cannot be ſhook, and that he is exalt-

ed above all things, when they are inclined ſtubbornly to ſpurn at his authority? Can they compaſs his royal ſeat with ſongs of melody, when they would, if they were able, thruſt him from his throne? Can they follow him with chearful acclamations, when they are for ſetting their mouths againſt him? Can they extol his honour, when they delight to reproach his ſacred name? It would be againſt all ſenſe and reaſon to ſay, that without holineſs any could compaſs the throne of God, in heaven, with anthems of praiſe. The putting forth of perfect love, and unconfined affections to God, is a work of heaven: The apoſtle Paul has told us thus *; 'Love never fails: as to o-'ther things; whether they are propheſies, they ſhall 'fail; or tongues, they ſhall ceaſe; or knowledge, it 'ſhall vaniſh away; for we know in part, and we pro-'pheſy in part, but as ſoon as what is perfect ſhall 'come, what is in part ſhall be done away.' Propheſies, or gifts of explaining ſcripture, ſhall fail; tongues, or an ability of expreſſing the inward conceptions of the mind, in different languages, ſhall ceaſe; and the knowledge of ſpiritual things, which we gather up from tedious methods of reaſoning, and by framing in our minds ſuch apprehenſions of divine truths, as hold up ſome analogy to ſenſible objects, ſhall vaniſh and paſs away, and give place to what is clear, eaſy, certain, and void of all miſtakes; but love to God never fails, it will continue for ever. What is this love, in its perfection, but the gratitude of heavenly ſpirits to God, their benefactor, who is ſuperlatively excellent, predominantly ſweet, infinitely bleſſed, and ſupremely amiable in himſelf? This love of ſouls to God in heaven, is without all weakneſs, mixtures, damps, and pull-backs; it twiſts and binds them to God, all the ſelfiſhneſs of their wills is loſt, and they are entirely reſigned to his will. Now, is not this incompatible with an unholy diſpoſition? Can they be united to God, who hate him, and refuſe

* 1 Cor. xiii. 8, 9, 10.

ſubjection to his laws all the time they are here? Can they claſp about him, as the chiefeſt good hereafter, who prefer the very duſt of the earth before him in this life? Certainly no: None can act any grace, in its perfection, in heaven, which he has not, in its root and principle, on earth: Every grace will be perfected in heaven, but no new grace is begun there. Can carnal ſinners have ardent love to God, and cleave to him, when their affections are ſet againſt him? Can they find a predominant delight in him, when their hatred againſt him is blown up to the higheſt pitch? Can they have pleaſure in his holineſs, when their ſouls are full of burning luſts? We muſt not ſo far deny our reaſon, as to ſay, that men can both love and hate God, both obey and oppoſe him, both find ſweetneſs in him, and invidiouſly riſe up againſt him, both take delight in his holineſs, and feel pleaſure in ſin. If men have no ſatisfaction in meditating on God, and in converſing with him in their thoughts, now, when he is diſtant, and removed out of their ſight, they would take no delight in him, if they were brought to ſtand before the preſence of his glory, and to behold the brightneſs of his face in the country of viſion above.

Without holineſs, none can reliſh the enjoyments of heaven. A corrupt man, with a ſea of ſin rolling and toſſing in his breaſt, would find no reſt or pleaſure in heaven, if we could ſuppoſe he was carried thither. He would find no ſweetneſs in communion with God, who is the ſource of all the happineſs enjoyed in the other world. It is the preſence of God that makes heaven a place of delight; but he would be at everlaſting variance with him. One who is not ſanctified could never ſuit himſelf to the company of heaven; he would find no joy in the ſociety of ſaints and angels againſt whom he has the greateſt antipathy. Was he admitted into heaven, where the ſaints ſit, with their wedding garments on, as they would be a burden to him, ſo he would diſturb their joy

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and damp that chearful fire of love, which flames in their innocent breasts. The impure sinner cannot be regaled with the perfect pleasures of heaven, because there is no agreement between them and his prevailing frame: Heaven is full of rational and sublime delights, but none can enjoy them, till they are made meet for them by sanctification. Therefore the old depraved nature must be done away, or else men must be for ever separated from God himself; they must, without possibility of admission, be shut out of the society of saints and angels, and they must be deprived of joys substantial and real. God will not leave heaven to take sinners into it; he will not destroy the comfort of the princes of light, and the spirits of just men made perfect, by bringing impure creatures to interrupt their sweet fellowship; and he will not convert the holy recreations of the upper world into imperfection, to suit the gust of sordid transgressors. If these things are duly weighed, it will appear, that a man must be made holy, before he can see, or enter into the kingdom of God; and if so, then there is no encouragement given to licentiousness; though it is affirmed, that everlasting blessedness is from the grace of God, and is the reward of Christ's obedience, and is not owing to the holiness of men.

The APPLICATION.

We see that the glorious doctrine of man's salvation being from the free grace of God, as manifested in and through Christ, has not the least tendency, in its own nature, to promote looseness of life; but, on the contrary, to enforce strictness and holiness in the conversation: Let us then, if we assent to it, be careful not to abuse it, misrepresent it, or pervert it from its true design and real drift; but let us earnestly endeavour to be a credit to it, and to adorn the gospel of our Lord and Saviour, by a regular and well-ordered conversation. The generation of blind, legal, formal professors, who are too significant in their own

eſteem to acknowledge, that the whole of all their ſalvation is owing to free grace, and who will ever be looking for ſomething in themſelves, to render them worthy of, or at leaſt qualified for the favour of God, will always be cavilling againſt the true evangelical doctrine, as if it encouraged looſeneſs, and ſlandering it, as if it opened a door to Antinomian errors. Let us then not only endeavour to be furniſhed with arguments, to refute them, and to vindicate the glorious goſpel of the bleſſed God from their vile calumnies; but let us, in the ſtrength of Chriſt, live down their objections, and ſhew, by the whole tenor of our converſation, that the grace of God is not an un-operative thing; that it does not indulge thoſe who are the ſubjects of it in lazineſs and indolence, much leſs in looſeneſs and impurity; but that it puts them upon bringing honour to it, by a pious, pure, honeſt, and prudent walk. Let us ſhape our courſe by thoſe words of the apoſtle Paul, wherein he has ſet this matter in a very beautiful light; which, as they are a noble account of the genuine tendency of the doctrine of free grace, ſo they contain a ſure directory to all that have embraced the goſpel of peace: They have been produced above, but they cannot be repeated too often: 'The grace of God, which brings ſal-'vation, has appeared to all men, teaching them, that 'denying ungodlineſs, and worldly luſts, they ſhould 'live ſoberly, righteouſly, and piouſly, in this preſent 'world, looking for the bleſſed hope, even the glori-'ous appearance of our great God and Saviour, Chriſt 'Jeſus, who gave himſelf for us, to redeem us from 'all iniquity, and to purify to himſelf a peculiar peo-'ple, zealous of good works *.'

If we would manifeſt that we are partakers of divine grace, and are in a ſtate of ſalvation; if we would with comfort look for the ſecond appearance of our great God and Saviour Jeſus Chriſt, and expect, that as matter of bleſſed hope, which will be to the terror of

* Tit. ii. 11,—14.

of the unbelievers and the ungodly; and if we would comply with his deſign, in giving himſelf for us, and anſwer his end in redeeming us to himſelf, then let us be *afraid of all iniquity*, fly the leaſt appearance of evil, and hate the garments ſpotted with the fleſh; let us deny all ungodlineſs, renounce the hidden things of diſhoneſty, and forſake the luſts of the fleſh, and of the mind; and let us be zealous for good works, diligent to obey the law, and careful to behave piouſly towards God, act honeſtly, and live temperately: unleſs we do this, all our big words about the grace of God, are but ſwelling words of vanity, our hope is but groundleſs, and we endeavour to thwart Chriſt's deſign in redeeming men. Let us then evidence that we are the elect of God, and predeſtinated by him to ſalvation, that we are redeemed by Chriſt, and juſtified by his righteouſneſs, that we are converted by the Holy Spirit, and are his workmanſhip, and that we have good hope of heaven through grace, and are the expectants of a bleſſed immortality, by our holy, righteous, pure, and prudent behaviour.

Let us *ſtand at the greateſt diſtance from all ſin*; whatever we are convinced is forbid by God, in his holy law, let us ſtart from: Let us forſake the luſts of the fleſh, or avoid all open and ſcandalous diſorders; but let us not be content with this, leſt we ſhould be only like whited tombs, which make a fair ſhew without, but within are full of rottenneſs and corruption; let us at the ſame time that we mortify the deſires of the fleſh, crucify the imperious and dangerous luſts of the mind; let us not give way to pride, malice, envy, hatred, and ſelf-ſeeking: When in many things we all offend, let us not entertain light thoughts of ſin, much leſs give way to tranſgreſs preſumptuoſly; let us be deeply humbled, that we ſo often provoke the Moſt High, by ſinning in thought, in word, and in deed; let us hate and abhor ſin, and look upon it to be moſt abominable, becauſe it is odious to a God of infinite goodneſs, occaſioned the groans, agonies, and

death of a kind Saviour, and tends to bring ruin on our immortal ſouls; let us condemn ourſelves, that we have committed what is of ſo hurtful a nature; let us be filled with godly ſorrow for ſin, and take a holy revenge upon it; let us, by the help of the Spirit, turn from it to God; and, as we ſin daily, let us delight to renew our work of repentance every day we live: Let us never comply with any thing which is evil, which a corrupt age has made cuſtomary, but let us take pleaſure in that ſingularity, which is commendable, which is to ſtand off from every thing that has a tendency to diſhonour God, to wound the peace of our own conſciences, and to diſcredit that pure religion which we profeſs.

Let us *practiſe all moral duties*, and *Chriſtian graces*; let us act juſtly, warily, and honeſtly, in our dealings with men; let us make conſcience to perform all our promiſes, to make good all our engagements, and to be faithful to every truſt committed to us: Let us be temperate in our uſing the things which are appointed for the ſupport and comfort of life; moderate in our purſuit of the world, and wary and careful to provide things honeſt in the ſight of all men; let us be humble in our carriage and deportment, and be amiable in our behaviour; let us be even in our temper, if we are compaſſed about with proſperity, patient in adverſity, in bearing ill treatment, and enduring inſults, and ready to forgive all perſonal injuries; let us be reſigned to the will of God, whatever condition of life he may involve us in, and deſire, in whatſoever ſtate we are, therewith to be content; let us love mercy, and be ready to ſhew pity to any in diſtreſs; let us relieve the wants of others, as we are able, and do good to all, eſpecially to thoſe who are of the houſhold of faith; let us ſhew benevolence to all mankind, even to thoſe whoſe principles and practices we may moſt deteſt; and let us not oppreſs any, if we have it in our power: let us ſhew great love to our Chriſtian brethren, and manifeſt true affection to all

all who are children of the ſame Father, profeſſors of the ſame faith, and travellers to the ſame land of reſt.

Let us make conſcience to *act with ſincere piety towards God;* let us receive the important truths which he has revealed in his word, and, with zeal regulated by knowledge, hold them faſt, when they are denied and conteſted, by ſuch as are ſtrangers to the wiſdom which is from above; let us ſtand up for all that tends to ſecure the honour of free grace, to exalt Chriſt, and to promote holineſs, and keep our loyalty, our faith, and love to the King of Zion, the Captain of our ſalvation; let us ſearch the ſcriptures, and inform ourſelves about the mind and will of our heavenly Father; let us walk in all the ordinances and inſtitutions of the Moſt High, blameleſs; and be careful to perform the duties we owe immediately to God, and pay the worſhip which he requires: let us be frequent in meditation, and conſtant in prayer, and engage in the ſeveral parts of worſhip required of us, in due place, and proper ſeaſon; let us not omit private religion, and let us keep ourſelves from the view of men, in ſecret duties, as much as poſſible; let us take care that the voice of prayer is heard in our families, and the morning and evening ſacrifice of praiſe is offered up in our houſes; let us keep holy the day of the ſon of man, and not forſake the aſſembling of ourſelves for the public worſhip of God upon it; let us delight to offer up ſocial worſhip to our God and our King, and to join with others in compaſſing his altar with our ſupplications, and to attend on his word preached, and hear the joyful ſound; let us, if we are in church-fellowſhip, keep our ſolemn vows, honour them who have the rule over us, and ſpeak to us the word of life, watch over one another, and celebrate the ſupper of our Lord, remembring his death with faith, love, thankfulneſs, godly ſorrow, and holy joy; let us labour to engage in that ordinance, and in all the parts of worſhip, with life and vigour, with circumſpection and fervour, and without formality

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and deadneſs, without ſlightneſs and unconcernedneſs, that ſo the words of our mouths, and the meditations of our hearts, may be pleaſing to that God whom we ſerve.

When we do the things mentioned, let us not give way to the *inſolent vanity* of thinking to make *God our debtor*, or to *purchaſe heaven*; but, when we have done moſt, let us be ready to own, that we are unprofitable ſervants, in having done no more than our duty, and that we are, in part, unfaithful ſervants, as we omit many things we are obliged to; let us, in all we do, whether of a moral, civil, or religious nature, act from a principal of love to God, with a regard to the rule which he has given us, in his word, and with a ſincere deſire to advance his glory, whoſe we are and to whom we are indebted for all the bleſſings pertaining to life and godlineſs; let us, under a ſenſe of our weakneſs and ignorance, be frequently applying ourſelves, by prayer, to the God of all grace, that he would bring us to know our duty, and would enable us conſtantly to perform it, that ſo we may credit religion, and may adorn the profeſſion we make of his name, as well as expect ſalvation as the gift of grace, and the reward of Chriſt's purchaſe.

Let us, at the ſame time that we renounce all confidence in the fleſh, and caſt aſide all truſt in our own performances, *rely on Chriſt for aſſiſtance* to keep the faith, to run our race, and to fight the good fight; let us determine that in Jeſus, who is the Lord Jehovah, our Saviour and our God, we will have ſtrength, as well as righteouſneſs; let us comfort ourſelves with conſidering that he is unchangeable in his truth, to make good his promiſes, that he is ever preſent with us, to guard us, that he knows all our wants, and is infinite in wiſdom, to order all things for our good, that he is almighty in power, to defend us againſt enemies, and to finiſh his own work in us, and that he is boundleſs in goodneſs, mercy, and compaſſion, to beſtow upon us all things that tend

tend to our happineſs and well-being: Having ſuch a glorious Captain of ſalvation, and ſuch a powerful Leader, to the peaceful provinces of immortality, let us go through the wilderneſs of this world, leaning upon him our beloved and our friend; and we need not fear but that he will enable us to act as becomes the goſpel, and to bring credit to the doctrine of grace, which we profeſs, by doing juſtly, loving mercy, and walking humbly and piouſly with our God; and then 'when Chriſt, who is our life, ſhall appear, we ſhall 'appear with him in glory;' and, as the ſincere followers of the Lamb, ſhall ſit together with him in heavenly places; where crowns of glory will circle our brows, and palms of victory will grace our hands; where the white attire of innocence will deck us, and the glittering array of light will adorn us; and where pleaſures, grown to full perfection, will always regale us, and joys, ſubſtantial and ſincere, will to eternity delight us.

To the Father of mercies, who, out of his ſovereign pleaſure, choſe us to ſalvation, before the foundation of the world, that we might be holy and blameleſs before him in love; to the Son, who gave himſelf for us, that he might redeem us from iniquity, and purify to himſelf a peculiar people, zealous of good works; and to the Holy Spirit, who changes the whole frame of our minds, that we may walk in newneſs of life; to theſe three divine Perſons, but the one ſupreme God, whom we adore, be honour, praiſe, and glory, in all the churches, now, henceforth, and for ever more. AMEN.

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HUMBLE and IMPARTIAL

ENQUIRY

Into the CAUSES of the DECAY of

PRACTICAL RELIGION;

OR INTO THE TRUE

GROUNDS of the DECLENSIONS,

AS TO THE

LIFE and POWER of GODLINESS,

Viſible in ſuch as profeſs it in the preſent Day.

By Mr. ABRAHAM TAYLOR,

Miniſter of the Goſpel.


BRITISH MUSEUM

Of the CAUSES *of the* DECAY *of* PRACTICAL RELIGION.

REV. iii. 1, 2, 3.

To the angel of the church at Sardis write, These things ſays he who has the ſeven ſpirits of God, and the ſeven ſtars; I know thy works, that thou haſt a name that thou liveſt, and art dead: Be watchful, and ſtrengthen the things which remain, and are ready to die; for I have not found thy works upright before God: Remember, therefore, how thou haſt received and heard, and hold faſt and repent. If therefore thou wilt not watch, I will come on thee as a thief, and thou ſhalt not know what hour I will come upon thee.

OUR Lord Jeſus Chriſt is the ſole King in his church; and no ſingle man, nor any collective bodies of men, ſhould, on any pretence, uſurp his power. What doctrines he has ſeen fit to reveal, are to be received on his authority, though they may not come wholly within the graſp of our finite underſtandings; the worſhip which he has judged proper to preſcribe, muſt be religiouſly kept to, though it may not, for want of pomp and pageantry, be pleaſing to the fleſh; and the duties of practical godlineſs, which he has declared, are to be performed by all his followers, muſt not be neglected, though they may be difficult to be obſerved. When men inculcate doctrines, which Chriſt never revealed, they offer him a high affront; when they preſcribe methods of worſhip, which he never commanded, they, with daring inſolence, incroach on his prerogative; and, when they injoin auſterities, which he never required, they

ſet their wiſdom above his. On the other hand, when men take upon them to bring perſons off from regarding the great myſteries of the goſpel, which the true and faithful Witneſs has made known, under the pretence that they are abſtruſe ſpeculations, matters of diſpute, and things which tend to ſhut out charity, the greateſt of all graces, they break their allegiance to Chriſt, and go about ſacrilegiouſly to rob his followers of the ſacred treaſure of faith; when any refuſe to be found engaged in the worſhip which the King of Sion has appointed, they caſt contempt on him, and declare they will not walk within the ſacred incloſures which he has placed about his church; and when any neglect that internal and external purity, which the holy and the juſt One has required, they ſhew they have no part or intereſt in him. If a profeſſing people are zealous for the truths of the goſpel, if they are careful to regulate their worſhip by the patern given in the word, and if they abound in the works of righteouſneſs, and ſhine in the beauties of holineſs, it may be ſaid, that the glory of Chriſt reſides among them, and that their bleſſings will be crowned with a deſirable increaſe; but if they are lukewarm and indifferent, as to the great truths of the goſpel, if they are negligent in attending on the worſhip appointed by their great Prophet and King, and if they act diſſolutely, and, inſtead of denying themſelves, ſymbolize with the profane world, it may be ſaid of them, that their beauty is tarniſhed, that grey hairs, the tokens of ſpiritual decays, are upon them, and the glory is upon the departure. When it is thus, they provoke Chriſt, by their ſordid ingratitude, to remove their candleſtick out of its place unleſs they repent, they grieve the Holy Spirit, and he withdraws himſelf, as to his comforting preſence and as to his accompany ordinances with his efficacious power, ſo that they are given up to a lifeleſs formality; and though by their continuing to make profeſſion, they have a name to live, yet, in reality

there is a death upon their comforts, and they do not act with that vigour in ſerving Chriſt, which becomes perſons which are alive.

In the chapter from whence the words are taken, and in that preceding, the beloved diſciple John, the laſt ſurvivor of the apoſtles, has ſet down the letters which his exalted Maſter directed him to write to ſeven famous churches of the provincial Aſia. His life was lengthened out far beyond any of the other companions of the Lord; and when he was advancing towards a hundred years, he was, in the ſecond perſecution, raiſed by Domitian, baniſhed into Patmos *, a lonely iſland in the Archipelago; where, being retired on a Lord's day for meditation, his exalted Maſter, who had for many years been out of the ſight of his bodily eyes, was pleaſed to appear to him, in a very magnificent and glorious form, and audibly to proclaim himſelf the ſole Head and King of the church, and to dictate to him ſeven ſhort epiſtles, to be ſent to the ſeven principal churches of the province of Aſia, to rouſe ſuch as were under declenſions, and to encourage ſuch as were true to his cauſe and intereſt. When he returned from exile †, under Nerva, he committed this book to writing for the uſe of all the churches.

It has been matter of a warm conteſt for ſome years, among our brethren in the United Provinces, whether theſe epiſtles are to be underſtood, as having only a literal reference to the ſeven churches, which were in Aſia, or whether they were a prophetical repreſentation of what was to fall out, in the Chriſtian churches, to the end of time, in ſeven periods; and

* A. D. xcv. Secundus poſt Neronem, Domitianus, Chriſtianos perſequitur, & ſub eo apoſtolus Johannes, in Patmon inſulam relegatus. Apocalypſin vidit. Hieron. in Chronic. p. 165. Ed. Amſtr.

† A. D. xcviii. Senatus decrevit, ut omnia quae Domitianus ſtatuerat in irritum deducerentur, itaque multi quos injuſte ejecerat de exilio reverſi.—Aiunt apoſtolum Johannem hoc tempore exilio ſolutum, Epheſum receſſiſſe; in qua urbe, & hoſpitiolum & amicos ſui amantiſſimos habebat. Idem, ibid.

it muſt be owned, that this controverſy has been carried on with ſo much heat, eſpecially by the followers, of the learned Cocceius, who are for the prophetical ſenſe, that it has made great inroads on brotherly love, and has taken up many able and excellent pens, which might have been employed in matters of greater importance. I will not take upon me peremptorily to determine which party have beſt hit the mind and will of the Holy Spirit *; I muſt, however, juſt hint, that a great difficulty ſticks with me, with relation to the ſuppoſition, that theſe epiſtles contain an account of the Chriſtian church, under ſeven periods, till the end of all things; and that is, the church is only repreſented, either in a ſuffering, or in a declining condition; but there is nothing ſaid of that glorious ſtate of it, which we †, from the ſcriptures, believe, will be before the end of time: I cannot but think, if this had been deſigned as a repreſentation of the ſtate of the Chriſtian churches, in ſeven ſcenes, till the conſummation of all things, we ſhould have had ſomething ſaid of the glory of the latter days, which ſome of our brethren, who are for the doctrine of ſeven periods, allow, as well as others.

The words which I have choſe for the ſubject of preſent meditation, are part of the letter wrote to the church at Sardis. Chriſt begun with ſetting forth his own prerogative; he has the ſeven Spirits, or he diſtributes the various operations of his Spirit as he pleaſes, and makes a more plentiful effuſion at one time than another; he has the ſeven ſtars, or he overrules and directs, all the miniſters in his church, and they are accountable to him. He declared his omniſcience, when he ſaid, 'I know thy works;' he judged

* The reader may ſee this matter diſcuſſed by two very learned men, M. Witſius, (Vid. Miſc. Sac. Vol I. lib. 3.) and M. a Marck, who, I hear, has newly entered into his maſter's joy, (Pref. ad Com. in Apoc.) See alſo the very learned M. Vitringas's Commentary, who, though not a profeſſed Cocceian, here falls in with the prophetical ſenſe.

† See my Sermon on Nov. 5. p. 39,—46.

ed not by appearance, becauſe he is the ſearcher of hearts. He deſcribed the members of the church of Sardis, to be in a very declining condition, to have a name to live, but, in reality, to have ſo little life left, that it might be ſaid, they were dead in ſpiritual declenſions; and he has told us, that he found not their works perfect or upright with God; or that he ſaw too much formality and hypocriſy among them: He warned them of their danger, commanded them to be watchful, to ſtrengthen what was left, which was commendable, which was ready to expire; to call to mind, and hold faſt, the truths they had received and heard, and to repent of their back-ſlidings: And he added a ſevere threat, in caſe they were regardleſs of his admonitions, that he would viſit them in a way of ſeverity; and that ſuddenly, when they might leaſt fear his coming, he would act as a ſwift witneſs againſt them.—It has been obſerved, that it does not appear, from what is here mentioned, that the faith which they profeſſed was chargeable with errors, or that their worſhip was ſullied with ſuperſtition; but as there does not ſeem to be any advantage reſulting from ſuch an obſervation, it is rather probable, from their being cammanded to hold faſt what they had heard, and learned, that they were declining in zeal for the doctrines of the goſpel, as well as that practical religion was at a low ebb, and almoſt ready to expire among them.

We may allow, as indeed it ſeems to be the juſteſt account of the matter, that theſe epiſtles had a literal reference to the churches then in Aſia, which were over-run with the Gnoſtics and Nicolaitans, who denied the union of the divine and human nature in Chriſt; maintained, that equivocation, and occaſional conformity to the heathen ceremonies, were lawful; and abuſed the doctrine of grace, to the encouraging of looſe practices: However, ſeeing all that is written in ſcripture is recorded for our learning and uſe, we, in theſe after-ages, may compare ourſelves with the

more antient churches, and may, expect, that if we are like them, the threatenings which were denounced againſt them, may be underſtood to be in ſome meaſure, levelled againſt us. We may not have the ſame errors ſtarted now as were diſſeminated in the Aſiatic churches; neither may the ſame deviations from that holineſs, which is required in all that embrace the goſpel, be found among us, as were to be met with in them. However, if our errors in doctrine are as pernicious, though of a different ſort; and our deeds, though running in another channel, are as bad, we muſt own that we have a name to live, but are dead; and we may ſuppoſe, that Chriſt commands us to be watchful, to ſtrengthen the things which remain, and are ready to die; and to remember, and hold faſt, what we have learned, and repent; leſt he viſit us in the way of his judgments, when we leaſt expect it.

I. I ſhall briefly ſet forth what is the *ſtate of religion* among us.

I ſhall not concern myſelf with thoſe who are of the National Eſtabliſhment, nor with thoſe who are pretty much of our ſentiments, in the countries under the ſame civil government with us; but I ſhall confine myſelf to ſuch as take the title of ENGLISH PROTESTANT DISSENTERS. And here no words can be too full of emphaſis to ſet forth our condition; nay, words are wanting, no ſhew how we have *fallen from our firſt love.* A zeal for the honour of Chriſt, an ardent concern for exalting the glory of the free grace of God, in contriving and executing our ſalvation, a deſire to have the fallen creature depreſſed, and to have works of any ſort excluded from contributing to ſalvation, and a care to abound in holineſs, and to promote practical religion in the cloſet, in the family, and in the public, were formerly the glories of our cauſe, and were the noble badges and amiable marks of the generality of them, who deprived themſelves of many worldly emoluments, that they might not proſtitute

proſtitute their conſciences, by complying with what they judged to be diſagreeable to the ſcripture rule. While they thus held faſt their integrity, they were greatly honoured of God; they were mighty in word, they were powerful in prayer; the work of converſion was ſucceſsfully carried on, and many, who had a good diſpoſition wrought in them, flocked into churches: Then were ſeen the evident ſignals of the Holy Spirit's preſence; and great ſtrictneſs was kept up among thoſe who made a religious profeſſion. Theſe things we have heard with our ears, and our fathers have told us; and ſome ſurvive, who have a remembrance how matters formerly ſtood among us, whilſt we were under the diſadvantages of penal laws, and had the powers of the earth engaged againſt us, and had none to protect us, in the enjoyment of the rights, which belonged to us, as men and Chriſtians. At laſt, it pleaſed God to looſe our bands, and to ſet our feet in a large place; but, how are we altered for the worſe, ſince we enjoyed our liberties?—The firſt abuſe of our freedom was, to relinquiſh the ancient, as well as genuine Chriſtian doctrine of juſtification by the righteouſneſs of Chriſt; to deny the perfection of the moral law, and to ſubſtitute a pretended law of grace, which required ſincere obedience, inſtead of perfect righteouſneſs: This was accompanied with a decay of practical religion, and we have ſince been gradually declining, till now; and it may be ſaid of us, that we have run the utmoſt length in error, and have taken the greateſt compaſs in ſin. When we compare the preſent ſtate of religion among us, with what it was formerly, we may ſay, how are we fallen from our firſt ſtate? how are we cut down to the ground? how is our zeal turned into lukewarmneſs, and our circumſpection into diſſoluteneſs? Slight thoughts of the Chriſtian revelation abound, ſo that infidelity is almoſt ready to prevail; error never was more rampant than it now is; private, family, and public worſhip, were never more neglected; and covetouſneſs,

vetouſneſs, pride, ſelf-conceit, and licentiouſneſs, never more abounded.

It may not ſeem likely, that the charge of Atheiſm can be brought againſt ſuch as profeſs religion: and it muſt be owned, that none are ſo hardy as to deny the being of a God, who do not caſt off all reſtraints of profeſſion; but ſome have gone ſo far as to aſſert, that there are moral fitneſſes, with regard to human actions, previous in nature to the will of God: This, whatever they may think, or however they may endeavour to fortify themſelves with a miſt of glib, tho' unintelligible ſentences, is to ſet up a ſyſtem of morality without God at the head of it. They pretend, that there is not any obligation previous to the will of God, but only in order of nature; but yet that the obligation to obedience neceſſarily reſults from the nature of things, though ſome of the particular inſtances, and trials of this obedience, may depend entirely on the will of God; and that there are eternal and unchangeable fitneſſes in things, from which only we can be certain of the unchangeableneſs of God in his purpoſes and promiſes, and government of the world. If this has not a tendency to introduce the exploded and unintelligible jargon of an eternal and unchangeable fate, by which the purpoſes of the ſupreme God are confined, which was the hideous repreſentation of this matter, among the Heathen, it is hard to ſay, when one thing is like another.—Theſe are the unworthy repreſentations which are given us of God, and of the foundations of morality; this is ſetting ſome unintelligible principle, as moral fitneſs, the reaſon of things, or the like, above God, which is a great advance towards Atheiſm, and can have no other effect than making men think there is no need of a God to govern the world. Many, who call themſelves Chriſtians now, will ſcarce allow that we are accountable to God; and many, who ſay the Bible is their religion, eagerly contend, that natural religion, or reaſon, is a ſufficient rule for men to walk by.

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As to the *doctrines* contained in ſcripture, they are almoſt all now ſtruck out of the liſt of articles of faith: Error may truly be ſaid to come in like a flood, and to ſpread itſelf like a raging torrent; we may cry out, 'The floods have lifted up their voice, the floods 'have lifted up their waves.' Moſt of the pernicious errors which have formerly been brought into the church, are eagerly embraced, in our unhappy times; the enemies have, for ſome years, been endeavouring to rob Chriſt and the Holy Spirit of the glory of their ſupreme divinity, and to reduce them to the rank of creatures: and now men grow bolder in error; they are forward to deny their perſonality, and to make them only attributes, powers, and names of the Father:—God's election of his people to glory, is arraigned as unreaſonable; and his ſovereignty is, in the moſt ſaucy manner, oppoſed:—The fall of man is entirely forgot, and his original corruption is eagerly denied and exploded; and his death is ſaid to be what muſt, according to the neceſſity of nature, have fallen out:—Juſtification by his righteouſneſs, is a point purſued with rancour and malice; and ſincerity, though in an error, is given out to be a ſufficient title to God's favour:—Preaching Chriſt in his Perſon, offices, and in the merit of his death, undergoes the perſecution of cruel mockings; and is ſpoke of, by brain-ſick novices, only with a ſneer:—The efficacious grace of the Holy Spirit, and his ſanctifying and comforting influences, are rudely blaſphemed as enthuſiaſm; and the power of man, to convert himſelf, and to anſwer the ends of his living in the world, is eagerly contended for; though thoſe who plead for this power, let us ſee, that, if they have it, it may be in them, without being put into act:—The perſeverance of the ſaints in holineſs, is profanely bantered:—The ſtupid and brutiſh notion of the ſoul's ſleeping after death, is, by ſome, hotly maintained; and its immaterially and immortality are exploded by others:—The reſurrection of the ſame body is repreſented as impoſſible:

ſible:—And a general judgment, nay, a particular time of mens appearing before God, to give an account of what they have done in the body, is now a ſubject of ridicule:—And the doctrine of the wicked being reſerved for eternal torments, is, by many, ſet by.—This, without ſtraining, nay, without amplifying the matter, is an account how things ſtand with us, as to matters of belief.—What adds to our unhappineſs is, many who do not run the aforeſaid lengths, too much ſtrengthen the party of the enemies of the truth, and too much weaken the hands of the real friends of the Chriſtian cauſe, by repreſenting theſe great and important doctrines as matters of mere abſtruſe ſpeculation, and by branding all concern for them, as taking the Spirit's work out of his hand, or as breaking in upon Chriſtian charity. Many act as if they valued more to be commended by an infidel, as men of little larger thought, and freer enquiry, than their neighbours, than to have a teſtimony in the conſciences of good Chriſtians, who cannot but think that they are more concerned for their own things, than they are for the things of God: And while they gain the good word of the enemies of the goſpel, they conſider not how much grief they occaſion, to ſuch as love the truth as it is in Jeſus.

As matters are on a very bad foot with us, with reſpect to faith, if we impartially continue our ſurvey, we ſhall not find they are better with reſpect to *practice*. A declenſion in faith is always attended with diſaffection to the practical duties, which are preſcribed in the ſame divine oracles, that reveal the myſteries we are to believe. I cannot help thinking, that ſome, who would appear to be very eager advocates for the doctrine of grace, have done much harm to religion, by pretending that the law is of no uſe to ſuch as are in Chriſt, and by diſcovering much want of temper, if they, at any time, hear the duties of practical godlineſs ſtated and preſſed. Some have called diſcourſing on the power of godlineſs, on repentance, ſelf-denial,

denial, and mortification, low ſtuff; and have been eaſy to hear of nothing but electing love and free grace: Such do harm to the cauſe which they eſpouſe and plead for, by going about to ſeparate what God has joined together; it is certain, that they have greatly ſtrengthened legal profeſſors in their diſlike of the doctrine of grace; not to mention the real diſgrace they too often bring upon it, for they are not always found to be ſo circumſpect in their dealings and behaviour, as they ought.

If we leave the before-mentioned perſons, and look to others, it muſt be ſaid, that practical religion runs lower among no ſort of men, than *thoſe* who hear little elſe preſſed upon them.—There never was leſs regard paid to the Lord's day, than is now; many, who do not run into all lengths of immorality, ſcruple not to make it a day of pleaſure and recreation; and the negligence of profeſſors, in attending on God, in the public worſhip of the ſanctuary, is every day growing more flagrant: they deſpiſe the ſacred proviſions of Sion; and, though they are not arrived at ſuch height of inſolence, as to deny, in words, the obligation they lie under, to attend on public ordinances, yet, by their not countenancing the inſtitutions of Chriſt with their preſence, they ſhew how little they regard his authority.--Family religion is likewiſe greatly neglected; we frequently hear of many prayerleſs families, the heads of which ſhould, as we might think, conſidering their profeſſion, be aſhamed of giving cauſe for ſuch a complaint: And if men neglect public worſhip, and will not keep up family duty, it is ſcarce to be thought that they mind private religion; or that, if they perform ſecret devotions at all, they do it in any other than in a cold, formal, ſtiff manner —In ſhort, the power of godlineſs is very much loſt in the world. It muſt be owned, that great endeavours have been uſed to bring profeſſing Chriſtians to a ſenſe of their duty; general and concerted efforts have been made, to impreſs their minds with

a ſenſe of the neceſſity they lie under, to offer up the morning and evening ſacrifice of prayer and praiſe in their families, and of attending on the public ordinances of the ſanctuary; but we cannot ſay, that we ſee theſe attempts have been ſo ſucceſsful, as we could wiſh, and have deſired: On the contrary, our deſolation, with reſpect to practical religion, ſpreads as a mighty torrent, notwithſtanding all the mounds which have been caſt up to ſtop the courſe of it.

Since we have had ſo much talk of natural religion, and have had our ears almoſt ſtunned with the noiſe, that moral duties are of much greater importance than poſitive inſtitutions, we cannot ſay that morality flouriſhes in the leaſt. That Chriſtian ſimplicity and godly ſincerity in the converſation, for which the generation that is now gone off the ſtage were ſo remarkable, are not ſeen among ſuch as have ſprung up in their room: A new ſet of profeſſors is ſtarted up, who, by their negligence, as to private and ſocial duties, almoſt tempt us to think, that they know not the God of their fathers. Moral juſtice was never at a lower ebb than it now is; and there were never ſuch numbers of cheating pretenders to religion, who diſtreſs others, to maintain themſelves in luxury, as are in our day.

We have had many tragical complaints of a narrow ſpirit, and the want of Chriſtian love; and it muſt be ſaid, that the great duties of love and forbearance are too much forgot. It has been an artifice by which ſome, who have not diſcovered the concern that might been wiſhed, for the faith once delivered to the ſaints, have made their way into the eſteem of ſuch as have more of affection than judgment, to engroſs to themſelves the character of being men of charity; and many ſentences of ſcripture, which ſpeak of that love which Chriſtians ſhould keep up to their brethren, or thoſe who are friends to the truth, have been frequently uſed and inculcated, as if they expreſſed the treatment we ſhould give ſuch as we are apprehenſive

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are enemies to, and oppoſers of what we are perſuaded is the true faith, revealed in the holy ſcriptures: We cannot but think, that, in this, a wrong conſtruction is put on many texts. We are not to caſt off pity; on the contrary, we are to ſhew benevolence to the moſt erroneous, but we muſt not, we cannot, believe that they, who oppoſe the doctrines we have learned from ſcripture, have a title to be as much valued by us, as ſincere ſearchers after truth, as they who ſtand up for the honour of our deareſt Lord. But, to let that paſs, we do not ſo much blame them who are loudeſt in their cry for charity, for exceſs of it, as we do for their want of it: We cannot ſee they act more charity, than ſuch as they cenſure, as being narrow ſpirited. Indeed, if any perſon ſtarts the moſt monſtrous errors, we cannot but ſay, that they plead for all forbearance to be ſhewed to him; but let a man once ſtand up in defence of what theſe perſons do not pretend to deny to be their faith, we cannot ſee they will make the leaſt allowance for what they count his defects, and which, according to their own large principles, they ſhould pity and overlook; on the contrary, they ſcarce know how to vent their diſpleaſure enough againſt him.

This is an imperfect account of the ſtate of religion among us; and if there is any defect in it, it does not lie in this, that things are repreſented to be worſe than they are, but rather in not ſetting forth the ſtate of our affairs, in ſuch black colours, as they really admit. When we ſee ſuch increaſing declenſions, we cannot but ſay, that tho' we have a name to live, yet we are in a manner dead; and that though we keep up a profeſſion of Chriſtianity, we have, as to faith and practice, loſt our firſt love. Of theſe decays we ought to be ſenſible, otherwiſe we can never remember from whence we have fallen, repent of our ſins, be watchful, or ſtrengthen the things which remain, which are ready to die; but ſhall go on farther to provoke the King of the church to come upon us,

when we leaſt expect it, in a way of diſpleaſure, and to remove our candleſtick out of its place.

II. I ſhall enquire into the true cauſes of the *decay of practical religion* in our time.

All who make a profeſſion of religion, are not concerned, as, we cannot but humbly apprehend, they ought to be, for the ravages which are daily made on our moſt holy faith, or on the doctrines of Chriſtianity; but all, who have any thing of a ſerious temper, ſeem to be alarmed at the great defection, as to matters of practical religion. It is to be wiſhed, it could be ſaid, that all who ſee theſe declenſions, were as ſenſible of the true cauſes of them; but, it is to be feared, many have not a right notion of what really lies at the bottom of our prevailing back-ſlidings, and are for aſcribing them to things which are ſo far from having a tendency to promote them, that they are the only things which are proper to prevent them. Some of the true cauſes of our great decays, are theſe following, and it is matter of ſorrow that there is reaſon to mention them.

1. One great cauſe of the decay of practical religion, is the *too general contempt* which is caſt upon the *important doctrines of the goſpel*, and in ſtanding up in their defence againſt ſeducers, who endeavour to rob Chriſtians of them. I am ſenſible, it has been often given out, that the people have heard ſo much of what ſome call matters of ſpeculation, and points of diſpute, that by this they have been taken off from minding the more important things which refer to practice: And it has been ſaid, that whoever goes far in controverſy, weakens practical religion. It is very difficult to ſee any force in theſe arguings; how engaging in controverſy, in defence of points of belief, which are founded on the ſame divine authority, as the duties of practical religion, can weaken this, is hard to be conceived: Nay, there is as much ground to cenſure us, if we launch into controverſies, relating

ing to the duties required of us; and then we muſt give up every thing which men take it in their heads to deny. Our obligations to keep the Sabbath, to worſhip God in public, to keep up family religion, to ſubmit to baptiſm, and to come to the table of the Lord, are controverted, and the maintaining of them will run us into as large a field of debate, as any doctrinal article. Theſe afford queſtions, and occaſion diſputes; yet ſuch as are afraid of weakening practical religion by controverſy, would ſcarce give up theſe; ſo that we cannot think that it is bare controverſy which is diſliked, but the doctrines themſelves, which are in controverſy defended.

It has been a piece of advice given to us, who ſerve Chriſt in the work of the miniſtry, by ſuch as we, on many accounts, value and regard; that ſublime ſpeculations, and abſtruſe controverſies, ſhould not ordinarily be introduced into our ſermons, for that theſe miniſter queſtions, rather than godly edifying: And they obſerve, that is an eaſy matter to engage our warmer hearers on ſubjects, which neither they nor we can fully underſtand; that this is the ready way to procure the regards of thoſe, who lay a mighty ſtreſs on their own opinions; but that their eſteem will be purchaſed at too dear a rate, ſince, inſtead of promoting true religion, it will certainly deſtroy it; that where this zeal and contention is, there is ſtrife, and every evil work; that though ſome may admire it for its ſhining luſtre, yet fatal experience proves it to be a raging flame; and, where it breaks out, there is reaſon to fear that practical godlineſs will ſoon be conſumed. It is not eaſy to ſay againſt what ſort of men this counſel is levelled, it being couched in ſuch general terms; if by avoiding ſublime queſtions, and abſtruſe controverſies, nothing more is meant, than not introducing queſtions about the unrevealed mode of ſcripture myſteries, and not bringing into ſermons the whimſical attempts of vain and conceited projectors, to give clear and bright ideas how things can

be, in matters that ſurpaſs our underſtanding, every wiſe man will fall in with it; for he will not think it worth his while to trouble himſelf to defend the dreams of bold intruders into things not ſeen, and idle pretenders to ſcience, falſly ſo called: But if by abſtruſe controverſies, and ſublime ſpeculations, are meant the controverted doctrines of the goſpel, which have ſuch a depth of myſtery in them, that they cannot be fully comprehended, neither by preacher nor hearers, it ſounds a little harſh to ſay, that when zeal for theſe breaks out, practical religion will be conſumed; becauſe, it fact, it has been ſeen, that as people have grown uneaſy, at having theſe doctrines unfolded, their regard to practical religion has leſſened. In the times of our fathers, when there were more pulpit ſkirmiſhes, as they are called, by way of contempt, which made ſport for unbelievers, who banter, ridicule, and ſpeak evil of they know not what, there was much more of real religion, than is now: Nay, bad as the times are, it is ſeen, that ſuch as are againſt moving the ancient land-marks, and pulling up the old barriers of truth, who love to have their own opinions, on which they lay a mighty ſtreſs, and that juſtly, becauſe they have had a practical knowledge, how much they are for a Chriſtian's comfort, ſtated, maintained, and defended, againſt the attempts of the enemy, are the perſons who have practical religion moſt at heart, and who are moſt diligent in performing the duties of it. The far greater number of the Sabbath-breakers, the deſpiſers of publick worſhip, and the neglecters of family religion, are not to be found among thoſe who hold faſt the old doctrines, but among thoſe who prate againſt creeds, confeſſions, and ſyſtems, and who are for paying no regard to points of doctrine.

Every one, who knows any thing of the preſent ſtate of affairs, muſt be ſenſible this is a truth: And, indeed, it can hardly be otherwiſe; for if men are once connived at, in breaking their allegiance to Chriſt,

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in one reſpect, they will, on the ſame principles, aſſume to themſelves a liberty to do it in another, if it ſuits their fancies, and gratifies their corruptions. The ſame ſcriptures declare, that, in the unity of the Godhead, there are three divine Perſons; and that the Son is one with the Father in nature, and equal with him in perfections, though diſtinct in Perſon; which tell us, that we muſt keep the Sabbath, not forſake the aſſembling of ourſelves together, and pray always: When men hear, that the belief of a Trinity, which runs through the ſcripture, is a mere ſpeculative felicity of hitting the divine nature right, in ſome particular modes of thinking, and it is of no moment, whether they believe him who has their concerns in his hand, to be God, or a creature, a perſon or a power, it is natural for them to conclude, that it is of as little importance whether they ſpend the Sabbath in public worſhip, and pray in their families, or no; ſeeing it is the ſame ſcripture, which makes known points of doctrine, to avoid controverſy, they may as well give up a ſcripture duty *, to prevent conteſt with ſuch as are of another mind, and to ward off the putting themſelves to trouble. They who give up any truth, which the ſcripture has revealed, are guilty of a breach of allegiance to Chriſt; and they are not exempted from this charge, by their retaining many things, which he has made known and commanded; becauſe a man is as really, though not equally, a betrayer of Chriſt, who gives up one thing, which he has ordered to be retained, as he who throws up the whole of the Chriſtian doctrine; juſt as a man who joins with others to attack his prince's guards, in order to deſtroy his perſon, who has opportunity to kill but one of his attendants, is as really a traitor,

* How declenſions in practical duties have actually accompanied defections from the truths of the goſpel among us, I have, ſince the preaching of this diſcourſe, had opportunity more particularly to ſhew, in a ſermon on ſpiritual declenſions, and the danger of being inſenſible under them, to which I refer the reader, p. 23,—33.

as if he had been able to have killed all about him, and to have murdered him at the ſame time: And none would believe him, if he was to ſay, that when he had killed one, he intended to do no more. When men give up a part of Chriſtianity to pleaſe their own humour, or to keep in with its oppoſers, they will always be ready to give up all other parts of it, if it ſuits their intereſt; for it is impoſſible that a man, who ſhews no value for the ſcripture account of Chriſt's perſon, incarnation, and ſatisfaction, can have any real regard to him, as the Governor of his church, any farther than it may be for his advantage to profeſs ſubjection to him. If a temptation offers, he will as much ſlight his inſtitutions, as he is regardleſs what and who he is, and what he has done for ſinners. On the whole, the little concern which many ſhew for the great doctrines of the goſpel, is a principal cauſe of the decay of practical religion, which we may all ſee, and ought greatly to lament.

2. One great cauſe of the decay of piety, is the *neglect* which has been of late, in *preaching Chriſt*. By preaching Chriſt, I do not mean haranguing upon ſome duties of natural religion, which are not contrary to his doctrines; this is an odd conceit about preaching Chriſt: Thus the Pagans may be ſaid to preach Chriſt. Mahomet ſtuffed his Alcoran with many things taken from ſcripture; at this rate, to preach up them, might enable a Chriſtian to ſay, if he was among the Infidels, that he preached up Mahomet, when he might not ſay a word about Mahomet's being a true prophet, which is the fundamental of that religion. Preaching of Chriſt does not lie in ſtating ſuch duties of natural religion, as might be picked up out of Xenophon, Plato, Ariſtotle, and Seneca, which are not entirely inconſiſtent with what we meet with in ſcripture; yet it muſt be ſaid of too many, who aſſume the title of Chriſtian miniſters, that if they preach Chriſt at all, it is in this way, only they ſtate moral duties in a tedious dull manner, and

and without the ſmartneſs and nervouſneſs for which ſome Pagan writers are remarkable.

If we take to us juſtly the title of preachers of Chriſt, we muſt inſtruct our hearers in the ſcripture account of his Perſon: If we are to make our great Maſter known to men, ſurely we muſt tell them, from the oracles of truth, who he is, and what he is. We muſt vindicate his real perſonality, or ſhew him to be diſtinct from the Father in Perſon, though one God with him, againſt ſuch as make him only a name or a power of God: We muſt, in oppoſition to ſuch as would reduce him to the rank of creatures, prove his ſupreme divinity, from his being called Jehovah and God, in an abſolute ſenſe; from his being declared to be one with the Father, and equal to him; from his having applied to him the higheſt titles of ſupremacy; from his being repreſented as neceſſarily exiſting, eternal, unchangeable, omniſcient, immenſe, and almighty; from his being the Creator, the Preſerver, Upholder, and end of all things; and from his receiving adoration: We muſt make known that he is God-man, or that he took into union with his divine perſon the whole human nature, conſiſting of a real body, and a rational ſoul, not an angelic or ſuperangelic ſpirit; and muſt evince the neceſſity there was, that he ſhould be God and man, in one Perſon, that there might be infinite value in his merit, at the ſame time that he had a capacity to ſuffer: We muſt defend the truth of his miracles, by which he confirmed his doctrine, and the reality and the efficacy of his ſufferings and death, by which he made full and proper ſatisfaction for the ſins of the elect, and did not procure an uncertain precarious happineſs for the whole world; and ſhew the neceſſity there was for him to riſe and revive, that he might demonſtrate, that he had accompliſhed his work; and that he might aſcend into heaven, and, having taken his ſeat at the right hand of God, might intercede for his people, in an authoritative way; and that he might make

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a more plentiful effuſion of his Spirit upon them: When we thus ſhew how he executes his office as a Prieſt, we muſt make him known in all his offices; or, as he is the great prophet of the church, who has given his followers a full revelation of the mind of God, and who ſavingly enlightens them, that they may receive the truth in love; and as he is the King of ſaints, who renews, rules, and governs them, who ſtrengthens them for duty, and who aſſiſts them againſt enemies: We muſt perſuade and preſs men to look to Chriſt, as dying for ſin, to rely upon him alone for pardon of guilt, and for righteouſneſs to juſtify them, without adding their imperfect duties to his infinite merit; and to depend on him for ſtrength, to perform ſincere obedience, to encounter enemies, to grow in grace, and to perſevere in holineſs, till, at laſt, he ſhall beſtow eternal life: We muſt maintain that he is the Head of the church, who alone has a right to preſcribe rules for worſhip, ſo that none muſt impoſe their inventions on his ſubjects; and that he is the perſon who is to judge the world in righteouſneſs, ſo that he will appear a ſecond time, in power and great glory, to raiſe the dead, to take cognizance of the actions of every creature that has ſinned, to inflict fulneſs of torment on the rebel angels, to fix impenitent ſinners in ever-during woe, and to place ſuch, for whoſe ſins he has ſatisfied, in everlaſting bleſſedneſs.

We are not, in the courſe of our miniſtry, confined wholly to theſe ſubjects; we ought, at proper ſeaſons, to inſiſt upon the perfections of God, on the diſplays of his wiſdom, power, and goodneſs, in the works of creation and providence; and on his various diſpenſations, with regard to the affairs of his church: We are to ſhew the great depravity of men, by reaſon of the fall, and the great vanity they are guilty of, in ſeeking ſatisfaction in any thing ſhort of the Moſt High: And as it was not the deſign of our Redeemer, though he fulfilled and aboliſhed the law, as a co-

a covenant of works, to weaken the obligations his people lie under, to conform to it as a rule of life, we muſt make known to men the duties it requires, as they are incumbent upon us, whether we are in a private, ſocial, or publick capacity.—Though theſe things are not to be wholly omitted, yet we muſt reckon it a great part of our work, to ſtate, maintain, and defend the glorious doctrines of the bleſſed goſpel, which relate to Chriſt, and what he has done for us, and which contain the foundation of our hope, as to a better world. Even when we preſs the duties of the law, we muſt acquaint men, that it is in Chriſt's ſtrength only that they can perform them, and that it is abſolutely neceſſary to be found practiſing them, in order to ſhew that they are his diſciples, and to expreſs their gratitude to him for all his benefits.

If we conſider what is the true notion of preaching Chriſt, and obſerve what has been the practice of many, we muſt ſay, there is the greateſt truth in an obſervation *, which has lately been made, that there are but few, in our days, who preach Chriſt, and few that regard him; and that the greateſt number of preachers and hearers ſeem contented to lay him aſide. It is a great ſhame, and it ſhould be matter of ſorrow, that this is the truth of the caſe; but ſince it is the real truth, it ought to be ſpoke: And ſince matters are ſo, can we wonder that practical religion is neglected, when Chriſt is ſo little preached up? Of what avail is it to tell a man, that he muſt be ſerious in his behaviour, and circumſpect in his walk, that he muſt beware of the deceitfulneſs of ſin, and that he muſt be conſtant in worſhip, if he is not informed in whoſe ſtrength he muſt engage in duty, and on whom he muſt rely for aid againſt ſin, and is left in the

* See Mr. Guiſe's two ſermons, p. 81, &c. alſo p. 261, &c. See likewiſe Mr. Sladen's firſt ſermon on Chriſt the only foundation, p. 28,—36. And the late excellent Mr. Hurrion's knowledge of Chriſt crucified, p. 299, &c.

the dark, as to the end he ought to have in view, in performing what religious ſervice God requires? Men ought to be acquainted, that their performances will never recommend them to God as a Judge, but yet that it is neceſſary for them to obey the will of their Creator, that they may evidence that they have believed in Chriſt for righteouſneſs; and, till they are convinced of the truth of theſe things, they will never ſincerely regard practical religion: They will either abound in uncommanded rigours and auſterities, in order to make God their debtor; or they will ſoon grow weary of the external part of religion, and look upon it to be mere bodily labour. No duties can be performed with true ſpiritual pleaſure without faith in Chriſt; and there is no obedience that can be ſtiled evangelical holineſs, but what is performed in his ſtrength. If then Chriſt is left out in preaching, as declamations and harangues, which are made about inward and outward piety, muſt needs be extremely low and lame, ſo the practice of ſuch whoſe unhappineſs it is to ſit under ſuch teaching, will be very ſhort of coming up to what the ſcripture calls holineſs. To tell a man of the noble nature of the Chriſtian virtues, of the beauty of practical godlineſs, and of the excellence of goſpel morality, without informing him, in whoſe ſtrength he muſt act, will have as little efficacy on him, to make him regulate himſelf, according to the admirable model of duty, which is laid down in ſcripture, as a long diſcourſe on the deſireableneſs and benefits of health, would be of advantage to promote the recovery of a ſick man, if he was not directed to uſe ſuch means, as might ſuit his caſe.

3. The aſcribing too much to the power and the performances of *fallen man*, and too little to the *free grace of God*, and to the *righteouſneſs of Chriſt*, has always been attended with looſeneſs, as to matters of practice, and is one principal cauſe of the ravages made on piety among us. When God fixed upon the method of man's recovery, we may be ſure he would never

never promote his ſalvation, in a way injurious to his divine perfections, neither would he ſet one attribute at variance with another: He purpoſed to deliver ſinners, in a way in which his abſolute ſovereignty, his free grace, his inexhorable juſtice, his unſearchable wiſdom, his unchangeable truth, his unſpotted holineſs, his almighty power, his immenſe goodneſs, and his rich mercy, might all be equally glorified; and this is by the ſalvation of his elect by Chriſt Jeſus. The ends which he had in view, in appointing his Son to be the Redeemer of men, and conſequently in publiſhing the glad tidings of great joy, which the everlaſting goſpel contains, were to depreſs a man as fallen, to exalt Chriſt and to promote holineſs: When perſons then run contrary to God's deſigns, and ſtrive to exalt the power and the worth of the fallen creature, and to depreſs the almighty and all-ſufficient Saviour, it is no wonder that they are not concerned as they ought, to promote practical godlineſs, becauſe they endeavour to ſeparate what God will have to be joined together. When men are againſt exalting free grace, and honouring Chriſt, it is jeſt for them to pretend to be for promoting piety, becauſe, if they really loved God, they would have an equal regard to all the things he had in view, in ſaving ſinners by Chriſt: As they are not much concerned for one part of his deſign, it cannot be thought that they act from a principle of real love to him; and without this, though they may come under a moral reformation, as to groſs ſins, it cannot be thought that they will practiſe true holineſs, which the holy ſcriptures require, in all ſuch as hope to ſee the Lord.

It has been matter of fact, that whenever a run has been made on the goſpel doctrine of juſtification, by the imputed righteouſneſs of Chriſt alone, under the idle pretence of its having a tendency to diſcourage good works, there has been a viſible declenſion in holineſs, among ſuch as would appear moſt concerned to promote, by this, the cauſe of piety. I know, this

this is a tender point, and a thing which ſome do not care to hear of; therefore, that I may not give offence, by ſaying what might be counted harſh, though it might not be ſo in reality, I ſhall chooſe to give my ſenſe of this matter, not in my own words, but in thoſe of a divine of great judgment, unbiaſſed integrity, and eminent piety, who now reſts from his labours, and whoſe praiſe is in the churches; they are theſe *: "When the doctrine of juſtification by faith prevails, the church proſpers; but when it falls, the church falls with it: When it is ſubverted and adulterated, the purity of the doctrine of the goſpel, in other things, cannot be preſerved: When it is laid aſide, and juſtification by works is brought into its room, a flood of errors comes in with it. This error is the inlet of licentiouſneſs, and deſtroys the vital part of holineſs: Inſtead of farthering good works, as the favourers of it pretend, it is a barren ſoil, wherein nothing grows, but the briars and thorns of evil works. The papacy is a ſad inſtance of this: The generality of the members of the church of Rome are ſuch, as have baniſhed from them the very ſhadow of ſobriety, and wallow in the channel of unbounded luſt: Their ſtricteſt devotees, who boaſt that they can merit not only for themſelves, but for others, are more like mad men, than men acted by grace or reaſon: What are their works, but heaps of idolatry and ſuperſtitious fooleries? Chriſt will only be a ſtrength to them that truſt in him for righteouſneſs; they that will not have him for their righteouſneſs, ſhall not have him for their ſtrength, to enable them to reſiſt temptations, to mortify ſin and corruption, and to bring forth the fruits of holineſs.

"The error of juſtification by works, brings judgments from God upon a people, that give it any countenance, and forſake the truth. This is verified in the French churches; they receded from the firſt reformers in the doctrine of juſtification; this is what

* Mr. Richard Taylor, in his Scripture-Doctrine of Juſtification, p. 204,—207. in the ſecond volume of his works.

the moſt guilty of them will deny, but it was ſo evident, that the Papiſt took notice of it.—The French Proteſtants did not zealouſly ſtick to the doctrine of juſtification by faith in the righteouſneſs of Chriſt, as it was tranſmitted and conveyed down to them, by our reformers; and what followed? A decay of piety, and a corruption of manners, which provoked God to ſcatter and caſt them off. I do not ſpeak this to inſult over them, but to move us to fear: We have loſt the truth in this nation, and we every day more and more loſe the Spirit of holineſs. What a ſenſible declenſion is there in the national Engliſh church, ſince the doctrinal articles, which have the ſpirit of our firſt reformers in them, have been cried down, inſtead of being preached up, by them who yet ſubſcribe to the truth of them? Are not they, who ſeparate from the national church, grown much worſe, ſince the new methodiſts have found a grateful welcome amongſt them? When truth is loſt, holineſs will not ſtay behind.

"We have a great noiſe made about works, and yet there was never leſs working, than there is now among us; which ſhews, that men do not cry up works from a love to holineſs, but only to favour a faction, and to gain credit to their own corrupt opinions. If God does not ſend forth his light and his truth among us, and if he does not awaken us, to remember from whence we are fallen, that we may recover ourſelves, we can expect nothing, but that our ſun will ſet in a cloud; and then, as we ſhall have our lot to be puniſhed after others, ſo our puniſhment will be ſorer and ſeverer than theirs. What is the ſpring of a believer's comfort, is now become the ground of contention among us: Much has been preached about juſtification by faith in Chriſt, and many uſeful books have been publiſhed concerning it; yet there is great darkneſs among profeſſors about it, and, as they are ignorant of this truth, ſo they are barren in good works."

Theſe remarks were the reſult of careful obſervation, near forty years ago; and the time that has run out ſince, has only afforded us more opportunity to ſee with how much ſkill and judgment they were made. We have gone on to caſt more contempt, every day, both upon the glorious doctrine of man's ſalvation being entirely owing to the free grace of God, and on the important point of juſtification by the righteouſneſs of Chriſt imputed; and the great pretence has been, men ſhould not hear ſo much of the privileges, which belong to ſuch as are in Chriſt, as of the duties required of them, leſt they abuſe the goſpel, and run into Antinomianiſm. If we either neglect to ſhew the neceſſity of relying on Chriſt for a juſtifying righteouſneſs, or to evince the need of practiſing holy duties, we go out of God's way, and cannot expect his bleſſing: Accordingly we ſee, that crying up of ſincere obedience, to the leſſening a regard to Chriſt's righteouſneſs, has been followed with an increaſe of formality and deadneſs in duty, and with a great neglect of it; ſo that the following advice of the author, whoſe words have been quoted, is very proper for us to regard: 'Let us pray, that Chriſtianity among us may return to its proper channel, which is this; when men expect the whole of their ſalvation from Chriſt, and yet ſtrive to be as fruitful in their lives, as if they expected to be juſtified by their good works. The greater ſenſe any one has of the free grace of God, the more preciſe and exact he will be, in the duties of every relation.'

4. It is to be feared, that the decay of piety is to be attributed, in ſome meaſure, to the too general neglect of *inſtructing young perſons in the principles of true Chriſtianity*, and to the contempt which has been, of late years, caſt upon thoſe whoſe judicious and uſeful forms of ſound words, which have been of great advantage to furniſh men with juſt notions of the doctrines which are revealed in ſcripture. Inſtructing of youth in a catechiſtical way, has been an ancient

cient practice in the Chriſtian churches; there is ſufficient ground for it to be gathered from the ſcripture, and it has been a method which Chriſt has owned, and greatly bleſſed. It is a duty incumbent on Chriſtians to inſtruct their children, and all others who are under their care, in the doctrinal knowledge of thoſe truths, which they have learned from the ſcripture, which have been the food of their ſouls, from the time they were renewed by divine grace, and the comforts of which they have felt, in all their ſoul-exerciſes. And, beſides this, it is exceeding profitable for young perſons to be taught the principles of religion *, in a public manner, by the diſpenſers of the goſpel, who can, with prudence and caution, engage in this work. It muſt be owned, that all the inſtruction we can give, will not bring perſons to receive the truth in the love of it, if they are left without the ſaving illuminations of the Holy Spirit: It may enlighten the head, but of itſelf it will not change the heart. However, it is of very great advantage, in many reſpects, for thoſe who are in their more tender years, to be inſtructed in the doctrines taught, and in the duties required in ſcripture. If they have any good thing in them towards the Lord God of Iſrael, or are under religious impreſſions, it muſt be very pleaſing and profitable to them, to have the glorious myſteries of the goſpel unfolded, and proved from ſcripture, and to have the duties required of them, in every relation, to be laid before them, from the oracles of the living God. If they are left to themſelves, yet by being taught practical duties, they may be the more civilized, may be laid under a greater moral reſtraint, and may be made more uſeful members of ſociety. We cannot tell how ſoon the Spirit of God may work upon ſuch, as, at the preſent, are in a ſtate of nature; and then they will always find it of vaſt advantage, to have been inſtruct-

* See Mr. Hurrion's Sermon on the good of early Inſtructions, p. 11,—24.

ed in the Chriſtian doctrines; they will feel the power of the truths, of which they only had a ſpeculative notion before, and will increaſe in knowledge, as well as grow in grace. When a man receives the truth in the love of it, he will rejoice, if his caſe is ſuch, that he has not his faith to ſeek, as to the ſyſtem of it, and that he is not at a loſs about his duty, as to knowing the matter of it. Such as have been nouriſhed up, as the great evangeliſt Timothy, was *, 'in the words of faith and good doctrine,' have always proved the wiſeſt and the moſt uſeful Chriſtians. They know their Maſter's will, as to faith and practice; and they are moſt careful to come up to it. It has been an obſervation, and it is very juſt, and confirmed by experience, that ſuch as have been made partakers of the grace of God, who never were inſtructed in the doctrines of our Lord Jeſus Chriſt, have been often very warm, ſincere, and ſcrupulous profeſſors of Chriſtianity; but they have been generally either hot and unſettled, or fond of advancing only one truth, and uneaſy to hear of any thing elſe; or ready to admire all preaching, which is ſuited to move the lower paſſions, or elſe prone to run into enthuſiaſm. On the other hand, when ſuch are converted, as have been brought by inſtruction to have a good meaſure of knowledge of the peculiar and diſtinguiſhing doctrines of our holy religion, they have been more ſteady in their adherence to right principles, and more regularly uniform in their conduct. We cannot but ſay, that there has of late been too great a neglect, as to the inſtructing of youth; and we find the ſad conſequences of this, in the ignorance, profaneneſs, and conceit, which we may obſerve in the riſing generation.

It has been a prevailing cuſtom among us, who ſeparate from the national eſtabliſhment, to make uſe of the Shorter Catechiſm of the venerable Aſſembly of Divines, who met at Weſtminſter, in inſtructing youth. Of that noble compoſure it may very juſtly

* 1 Tim. iv. 6.

be ſaid, that for clearneſs of thought, for comprehending a great deal in a ſmall compaſs, for treating of the glorious doctrines of the goſpel with accuracy, care, and caution, and for ſpeaking of them, in the moſt juſt and nervous way, there are few human compoſures which can be ſaid to exceed it. They who have gone before us, thought themſelves happy in having ſuch an excellent form of ſound words, to help them in inſtructing ſuch as were under their inſpection: But there is a generation now upon the ſtage, who defy their fathers as precedents, becauſe they will not come up with them in honeſty, zeal, and ſelf-denial. To declaim directly againſt a compoſure, which had a teſtimony in the conſciences of all ſerious Chriſtians, would not have anſwered the end of ſuch as were weary of the truths ſummed up in it; therefore few who have run into neutrality and lukewarmneſs, have ventured to ſay, that they looked upon it to comprehend a heap of falſe opinions. They have been more artful in their management, they have told ſuch as would liſten to them, that the words of ſcripture are certainly the beſt; that Catechiſms ſhould be drawn up in the expreſſions of the inſpired writers; that if we pay a regard to human forms, to creeds, confeſſions, and ſyſtems of divinity, framed by men ſubject to miſtake, we deny the ſufficiency of ſcripture, and ſet the performances of fallible creatures on a level with the words of the infallible God: By theſe inſinuations, they who have uſed them have led many off from all regards to truth and practical religion. If they had cried out againſt any ſummary of principles apprehended to be Chriſtian, as containing points inconſiſtent with ſcripture, none would have blamed them, for going according to their light, though we might have taken the liberty to have counted their light darkneſs: But for men to abſtract from the conſideration, whether the creeds and catechiſms, which have been in uſe, are agreeable to ſcripture or no, and gravely and ſolemnly to talk againſt them, and

to run them down, merely becauſe they are human compoſures, as incroachments on the ſufficiency of ſcripture, is what contributes exceedingly to the increaſe of infidelity. All things compoſed by men ought to be tried by the ſcripture ſtandard: If they are not agreeable to the oracles of the living God, let them be rejected with contempt and diſdain; but if they contain juſt accounts of what lies ſcattered in different parts of the book of God, it can anſwer no end to run them down as human forms, except it be to diſparage that religion, on the ſide of which the compoſers of them were. It is ſaid by ſome, who have borrowed the pretence from the Socinians and the Jeſuits, that it is ſufficient for men to aſſent to the words of ſcripture; and perhaps it might be ſo, if there were no knaves in the world, and no wolves in ſheep's clothing in the church. Chriſtians do not uſe the caution they ought, if they only enquire, whether a man profeſſes to own the Bible to contain his religion; they are principally concerned to be ſatisfied how he, who would thruſt himſelf into their eſteem, underſtands the words of that which they take for their rule of faith, and for their directory in practice; that they may judge whether he is a diſciple of Chriſt or no.

In former days, when the excellent ſummaries of Chriſtian faith and practice were valued, and highly eſteemed, becauſe it was concluded they were founded on ſcripture, practical religion flouriſhed: But what a diſagreeable turn have matters taken, ſince we have heard them run down, becauſe they were drawn up by men? Some, who have heard their guides rail at them, and ridicule them, as human forms, and the impoſitions of men, have been induced to think, that all the points laid down and ſummed up in them, were human inventions, and they have gone farther than their leaders intended they ſhould: They have not only deſerted the doctrines which their teachers hated, but they have caſt off all regards to practical duties,

duties, and have manifeſted the utmoſt contempt of publick worſhip, and of the Sabbath. It is greatly to be wiſhed, that ſome who have been moſt violent in railing againſt ſtanding up for controverted points, in declaiming againſt creeds, confeſſions, and catechiſms, in abuſing all open declarations as to matters of faith, and in recommending licentiouſneſs and lukewarmneſs, under the falſe names of liberty and charity, would think what they have been doing. They have thrown down the banks, which were raiſed to keep out infidelity and error; and, ſeeing they have let theſe come in like a raging ſea, it is not to be wondered at, if they are not all able to keep the tide out, by oppoſing the palms of their hands to it.

5. The great cauſe of all the preſent corruptions in practiſe, is the contempt which has, for many years, been caſt on the *Holy Spirit*, and *his operations*. It has been too common for the Holy Spirit to be left out in preaching upon duty; and it has been too general a thing to neglect putting ſuch as are preſſed to regard the ſalvation of their ſouls, on keeping up in their minds a continual ſenſe of their being able to do nothing aright, without his aid and aſſiſtance. Moral ſuaſion has been talked of, as being fit in itſelf to bring men to a ſenſe of their duty; and ſuch as are for looking up for aſſiſtance, for aid, and for conſolation to the Holy One, are vilified, as perſons phrenſical and delirant. We have grieved and offended the Spirit of grace; and he, in a great meaſure, is withdrawn and gone: and, ſince he is abſent, we find that ordinances are of little uſe to them that, in a formal way, converſe in them; conſequently it is no wonder that he does not regard the deſpiſers of ordinances, or them who caſt open and avowed contempt on thoſe ſacred proviſions, which it is his office to bleſs.

It may, with too much juſtice, be ſaid, that never was the Holy Spirit more contemned, and conſequently more provoked, for a long ſeries of time, by

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any that have kept up an external profeſſion of Chriſtianity, than he has been among us of late years. His Deity is by many denied, and endeavours are uſed to reduce him to the rank of creatures, nay, to make him created by a creature; and ſo opiniated perſons, who would affect to be dictators, take upon them to preſcribe it as proper, to worſhip him directly only occaſionally, as prudence and expedience may require, and not to bind it upon our own conſciences, or upon others, as a neceſſary thing: His real perſonality is oppoſed by ſome, and we are told, by projectors, that he is only a divine power perſonalized by ſome idioms of ſpeech; and our Lord's promiſe, which contained in it, what he deſigned for the comfort of all Chriſtians, ſince the heavens have received him, as to his bodily preſence, that the Spirit of truth ſhould come, or that the perſon of the Spirit ſhould make a more plentiful effuſion of his gifts upon them, is made nothing of, by this bold figment, that our Lord deſcribed a divine power by a ſtrong proſopopeia, and a noble allegory, as a meſſenger ſent from God: It is hard to ſay how the bleſſed Spirit, the Comforter of the elect of God, could well be more affronted, than in being treated thus: Great provocations are offered him, by ſuch as do not profeſs to run the length of denying his perſonality and divine glory; his work, as a quickening renewing Spirit, is denied, and what can only be brought about in the ſoul of a ſinner, by his efficience, in enlightening the underſtanding, bowing the will, and purifying the affections, is, by many, aſcribed either entirely, or in part, to the free-will of man. How has praying by the Spirit been profanely ridiculed by one ſort of men? And what has been the effect? Fervent prayer has been, in a manner, loſt among them, and they are given up to a lifeleſs formality: But theſe are not the perſons with whom we are more immediately concerned. To come nearer home: What contempt is caſt on the Spirit's motions, as a Convincer, an Inſtructor, and a Comforter? How

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is his ſealing up believers to the day of redemption, or witneſſing with their ſpirits, that they are the children of God, treated with banter and grimace? How are all that profeſs to depend on his conduct expoſed, as being under the power of enthuſiaſm, by many who profeſs Chriſtianity? What ſneering folly do ſome demure formaliſts ſhew, when a word is ſaid of his enabling us to will and to do, of his good pleaſure? What is the melancholly conſequence of all this? The Comforter is much withdrawn. Hence it ariſes, that the work of converſion is very much at a ſtand; few are now ſeen enquiring the way to Sion, with their faces thitherward; and they, who have long profeſſed religion, have grey hairs increaſing upon them, and are under great decays and declenſions. There is no queſtion to be made, but that, in theſe times of ſad degeneracy, the Spirit revives ſome ſerious zealous Chriſtians with his ſtrong conſolations; yet it muſt be ſaid, that he does not make the preaching of the goſpel ſo effectual for inſtruction, edification, and comfort, to great numbers, as he formerly did. Sinners may now be alarmed with the thunders of mount Sinai, and be allured with the ſtill ſmall voice from the palaces of Sion, and yet they continue fearleſs and ſtupid, ſenſeleſs and unaffected. Profeſſing Chriſtians now often ſit before God as his people, and are found in external performance of ordinances, and yet go away as dull and heavy, as full of formality and deadneſs, as if they had not been engaged in them. The reaſon is, the Holy Spirit does not accompany the word preached with his bleſſing, and does not clothe his ordinances with power; he withdraws from us, whoſe preſence was the glory of our aſſemblies; and he leaves us to feel the effects of our mad ingratitude, in grieving him, in ſlighting his motions, and in caſting contempt on his perſon and operations: And if the Spirit departs, as a Spirit of conviction and comfort, it is no wonder that we have

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reaſon to complain of our leanneſs and barrenneſs, under the enjoyment of the beſt means.

The APPLICATION.

1. Since we are forced to ſay, if we will be impartial, that we are under great decays, as to practical religion, let us endeavour to have a *deep ſenſe* of our declenſions, and of the *true cauſes* of them. We have often been told, that ſome reaſons why religion is weakened, are theſe: The people are amuſed too much with ſpeculative doctrines, and with diſputes, and are taught to pay an unwarrantable regard to human forms and deciſions; and it is very likely, that ſome have worked themſelves up to a belief of theſe inſinuations; but there is matter of fact to be ſet againſt ſuch idle ſurmiſes. Where-ever the truths of the goſpel have been moſt preached, in their purity, and where the profeſſors of Chriſtianity have been moſt cautious, as to giving them up, there has a regard to ſtrict ſerious religion moſt prevailed. It may be ſaid, that decays prevail among all ſorts now; but it muſt be avered, that they who have the higheſt notions, about the importance of the controverted doctrines of the goſpel, and who expreſs their value for thoſe forms of ſound words, which ſtate them ſafely, are the perſons among whom practical godlineſs flouriſhes moſt. We ſhould ſtrive then to be ſenſible of the true cauſes of our ſpiritual decays; for unleſs we know from what they proceed, we cannot remember from whence we have fallen, we cannot rightly repent of our backſlidings, and we cannot do our firſt works; and, unleſs we do theſe things, we ſhall only grow worſe and worſe, and ſhall every day offer new provocations to the great King of the church; and, if we go on to ſtir up his diſpleaſure afreſh, his patience may be tried out, and he may come upon us, to avenge us the quarrel of his covenant, more ſuddenly than we may expect, and more ſeverely than we may imagine.

Let us, when we are ſenſible of the declenſions which

which prevail among us, examine what we have done to offend God: Let us not be wholly taken up in accuſing others, but let every man among us ſmite upon his breaſt, and ſay, What have I done towards promoting a general declenſion? Let us ſearch into all the ſecret chambers of imagery in our hearts; and, if we find any idol of jealouſy erected, let us immediately caſt it down, and deſtroy it: If, upon trying our ſpirits, we find we have done any thing to provoke God, let us abhor ourſelves for it; let us be deeply humbled, and really contrite for it, and let us forſake it, with true repentance; let us ſhew noble examples of defenſible ſingularity, in running counter to general corruption; let us ſtand up for the truths of the gospel, when it is faſhionable to run them down; let us worſhip God according to the pattern given in his word, when it is too common to offer ſtrange fire on his altar; let us not forſake the aſſembling of ourſelves together, when many leave the courts of Sion to follow their pleaſures; let our houſes reſound with the voice of prayer, when thoſe of others are without having the morning and evening ſacrifice offered up in them; let us be ſhining examples of holineſs and purity, and ſtand at a diſtance from inſincerity, when others abound in diſſoluteneſs and in acts of fraud; let us bewail the ſins of others, which we cannot reform: When the herd of ungodly ſinners go on, without fear, to make void the law, when Atheiſm, Deiſm, and error, come in like floods, when iniquity abounds, and profaneneſs rides in triumph, and when profeſſors have loſt their firſt love, let us be among the number of them, who mourn over the abominations which too much prevail; let us wreſtle in prayer with God the Holy Spirit, that he would not depart from us, but that he would ſtill govern in our hearts, and fill our aſſemblies: Let us, with fervency, cry, Come, Holy Ghoſt, eternal God, look down on the languiſhing ſtate of the Chriſtian intereſt among us; when Atheiſm and Deiſm break

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in upon us, as a raging ſea, ſay thou, 'Hitherto ſhall 'you come, and no farther, and here ſhall your proud 'waves be ſtaid;' when errors and hereſies ruſh in like a flood, lift thou up a ſtandad againſt them; cauſe the light of truth to ſhine forth, like the ſun in its full ſtrength, to ſcatter the fogs and miſts of error; kindle the love of profeſſors that waxes cold; inflame them with a pious zeal for the truth; reſtore a Spirit of peace and true moderation; check that profaneneſs that rolls in like a mighty torrent; cauſe holineſs to run down our ſtreets as a river, and righteouſneſs to glide through our land, like a peaceful ſtream: Be to us a refreſhing dew; cauſe our wilderneſs and our ſolitary places to be glad, and our deſert to rejoice, and bloſſom as the roſe; ſhed thy benign influences upon us, that we may grow as the lilly, that we may revive as the corn, that we may be fruitful as the vine, that our beauty may be as the olive tree, and that we may ſtrike down our roots, ſpread forth our branches, and riſe in a graceful towering height, like the cedar: Be thou, O Comforter, our glory, and our defence; abundantly bleſs the proviſions of Sion; endue the miniſters of the goſpel with righteouſneſs, and clothe the ordinances of the ſanctuary with power; be thou in the midſt of us, and then we ſhall not be called, Forſaken, and Deſolate, neither ſhall it be ſaid of us, that the glory is departed, but the name whereby we ſhall be called, ſhall be JEHOVAH-SHAMMAH, *the Lord is there.*

2 Since a defection from the faith of the goſpel lies at the root of all our abominations, let us be *zealous for the truth*, and 'contend earneſtly for the faith 'once delivered to the ſaints.' In this day of blaſphemy and rebuke, lukewarmneſs and indifferency, we may expect to have many to weaken our hands, and occaſion us ſorrow of heart; but we know little of the ſtate of things among us, if we expect to have very many to afford us help, when we are engaged in the cauſe of the Lord againſt the mighty. However,

ever, this ought not to move us from our duty; for Chriſt the Lord of Hoſts is with us, when we plead for his honour and his truth, and, if our labours are not crowned with ſucceſs, we have done our duty, we have the teſtimony of a good conſcience, and we have delivered our ſouls. Our bleſſed Lord declared, that in the declining church of Sardis he had a few names, who had not defiled their garments, who ſhould walk with him in white, for they were worthy. Let us be among the happy few, who are valiant for the truth in the earth, that when we appear before our great Maſter, he may ſay to us, 'Well 'done, good and faithful ſervants, enter you into my 'joy; you ſhall walk before me in the white attire of 'innocence; you have been faithful to my cauſe, I will 'grace your brows with the diadems of immortality.' We ſhould conſider that it is the nobleſt of cauſes in which we are engaged; to contend for our civil liberties againſt tyrants, and to ſtrive for our ſpiritual privileges againſt impoſers and perſecutors, is an honourable conteſt: But this is not what we are called to at preſent; we are concerned in matters of vaſtly greater importance to the well-being of our ſouls, though, perhaps, not to the quiet of our lives, or the ſecuring our wordly intereſt: We contend for the ſupreme honour of God, as the Ruler of the world, and as the univerſal Law-giver and judge, againſt ſuch as would ſet up moral fitneſſes independent of him, and would not be reckoned to be made for him, or to be accountable to him: We ſtrive for the perfection of ſcripture againſt ſuch as would make natural light, in our corrupt ſtate, a perfect rule: We maintain, that Chriſt and the Holy Spirit are proper perſons, againſt ſuch as repreſent them to be powers, attributes, or mere names: We plead for their divine glories againſt ſuch as would reduce them to the rank of creatures: We ſtand up for the abſoluteneſs and immutability of God's decrees, againſt ſuch as would make him dependent on the creature,

and alterable in his purpoſes: We appear in defence of the infinite value of Chriſt's ſatisfaction, and the perfection of his righteouſneſs, againſt ſuch as would put their obedience in his room, or tack the ſhreds of their cripled duties to the robe of ſalvation he has provided: We ſtand up for efficacious grace, and the power of the Spirit, againſt thoſe who plead for man's free-will; and for the final progreſs of believers in holineſs, againſt them that would inſinuate that ſuch as Chriſt died for may be loſt: We contend for holineſs againſt ſuch as abuſe the doctrine of grace, and turn it into wantonneſs; and for the perfection of the law, againſt ſuch as would have it abrogated, or to be of no uſe: We argue for the activity of the ſoul after death, for the reſurrection of the body, and for a general judgment, againſt ſuch as would make man ceaſe to be, ſleep in the grave, live always without his body, and not be accountable for his actions. This is the honourable ſervice in which we are engaged; and can ſuch poor unworthy creatures, as we are, have a poſt of greater dignity? Let us then be never ſlothful or negligent, but let us contend earneſtly for the truth: We are commanded in ſcripture to do ſo; therefore, if we are by ſome blamed for infringing on peace, let us not regard ſo ſenſeleſs a calumny; and if others accuſe us of taking the Spirit's work out of his hand, let us pity them for putting ſo daring an affront on Chriſt, who has commanded us to ſtrive for his truth, and forgive them for throwing out ſuch a vile abuſe againſt us. Let us never be weary of well doing; but the more oppoſition we meet with, as good ſoldiers of Chriſt, the more let us contend for the honour of our exalted Maſter: Let us always fight under the banner of the great Captain of our ſalvation; let us uſe no weapons but what we fetch from the armory of God, and let us leave the iſſue to him whoſe cauſe we plead; and, for our encouragement, let us conſider, that he, under whoſe conduct we ſtrive, will ſupport us in our difficult

ficult warfare, and will, after we have ſweat in the field of battle, as long as he has determined, give us a quiet diſcharge, and will bring us to the deathleſs realms of joy, where the noiſe of diſcord will ceaſe, where we ſhall ſee our Redeemer as he is, and where, with angels and arch-angels, we ſhall for ever praiſe and adore him.

To the Father, to the Son, and to the Holy Spirit, three divine Perſons, and the one God, be all ſupreme honour, glory, and power aſcribed, in all the churches, now, henceforth, and for ever more. AMEN.

THE END.

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